

Watch, WARD, and keepe thy Garments tight,
For I come Thiefe-like at Midnight.
All-ſeeing, never-ſlumbring Lord;
Be thou my *Watch*, Ile be thy WARD.

Revel. 16.15.
1.*Theſſ.*5.4.6
Pſal. 121. 4.




All in All.
Alpha,
Adam.
Noah
Melchizedech.
Abraham.
Isaack.
Iaakob.
Ioseph
Moses.
Aaron.
Ioshua.
Sampson.
David.
Salomon.
Zerubbabell.
Christ
Sun.
Morning Starr.
Corner stone.
Bruech.
Pillar.
Mighty Counsellor.
King of Kings.
Messiah.
Emmanuel.
Iesus.
Sauiour.
Head.
Iudge.
Mediator.
Aduocate.
Sacrifice.
Lambe.
Manna.
Rock.
Pillar of fire.
Brasen Serpent.
Tree of Life.
Noahs Arke.
Tabernacle.
Mercy Seat.
Altar.
Paschall lambe.
Laver.
Bread of God.
Bread.
Water.
Light.
Doore.
Wine.
Truth.
Life.
Omega,
Types & figures of Christ,
Nothing Besides without Nothing
By Samuell Ward.

A COLLECTION OF SVCH SERMONS AND TREATISES

as have beene written *and Publiſhed*

By SAMVEL WARD, Bachelor in Divinitie, and Preacher of *Ipſwich*,

Are here gathered into one Volume.

The Titles whereof are in the next Page following.

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TO THE KING OF KINGS, AND Lord of Lords, IESVS CHRIST.

EVery good name is as precious oyntment; but vnto thee (oh CHRIST) *hath God given a name above all names in heaven and earth, annoynted thee with oyle above all thy fellowes. All thy garments ſmell of Mirrhe, Aloes, and Caſsia; becauſe of the ſent of thy perfumes, thy name is a bundle*

of Myrrhe, cluster of Camphire, and as the smell of Libanus: But wee the sonnes of men, have dull senses stuffed with earthly savours. Oh therefore that thou, whom my soule loveth, wouldest shew thy Servant, where that fragrant Spikenard is to bee found, which will cast a savour all over thine house; and helpe him so to powre some small portion thereof upon thine head, as might draw us in the savour of thine Oyntment to runne after thee. Had hee all the Treasures and Jewells of the world, would

hee

hee not beſtowe them upon Altars and Crucifixes to thy honour, if thou likedſt of any ſuch Services? But theſe vanities hee knoweth full well, thy Jelouſie abhorreth. This thou haſt ſhewed him, that hee that prayſeth thee, honoureth thee. Accept therefore, and proſper the Office of him that deſireth not heereby to gaine a Name on earth, who wiſheth all his Thoughts and Workes, may either honour thee, or diſhonour himſelfe; feed thy Flocke, or Mothes; who reckoneth himſelfe

ſelfe unworthy to be as one of thy whelpes, is willing to bee of no name or number, ſo thou mayeſt bee ALL IN ALL.

Guide thou my Pen,
and it ſhall ſhew
forth thy praiſe.

Coloss. 3. 11.

Christ *is All in All.*

A Magnificent Title, a moſt ample and ſtately Stile, too tranſcendent and comprehenſive for any creature, Man or Angell, due and fit onely for him, upon whoſe head it is here ſet by his elect veſſell, choſen of purpoſe to be the Enſigne-bearer of his Name among the Nations, worthyly honoured by *Auguſtine* for the beſt Childe of Grace, and faithfulleſt Servant of his Lord, becauſe in all his writings he affects nothing more; nothing elſe in a manner than to advance his name, as here in the former part of the verſe, to cry downe and nullifie all other excellencies whatſoever, that hee

might in the latter, magnifie, or rather as you see omnifie his Lord and Master *Christ*, giving the *Colossians* to understand, that however there bee many things with men, of great and different esteeme, the advantage of a Iew being much above a Gentile; the dignitie of a Græcian, above a Scythian, or Barbarian; many the priveleges of a Freeman, above a Bond-slave; yet all these with God, are nothing set by, who hath so set all his love and good pleasure on his Sonne, that besides, or out of him, hee regards no person, respecteth no circumstance, but sleights all as Ciphers of no value. Onely looke what there is of Christ in any man, either by imputation, or infusion, so much is he in Gods Bookes, with whom *Christ is All in All*.

The extent of which praise, that wee may the fullier comprehend, wee may not measure *Pauls* phrase by our owne ordinary language, in which by common abuse of speech, we lend it to every thing we meane to commend a little above the fellowes: As *Salomon*, speaking after the sense and fashion of worldlings

worldlings, *Bread* (sayes he) *nourisheth, Wine refresheth, but Money is all in all.* It is not true of Christ onely, as a by-word, or proverbiall commendation, but in the fullest racke, a Proposition can be strained unto in our apprehension, and that in a twofold relation of *God and Man.* Looke what God can require for his satisfaction, or wee desire for our perfection, is so compleatly to be found in Christ, that it neede not be sought elsewhere. Eccles. 10. Διδασκ.

With God, its true that worthy Patriarchs and Saints have beene somebodies; *Abraham* his friend, *Israel* a potent Prince with him, *Moses* a faithfull Steward in his house, *Noah, Samuel,* and *Daniel,* prevailing favourites, that could doe something with him, but all through, and for the sake of the *Messias,* the Heire, the Sonne of his desires, and good pleasure, in whom hee hath heaped up the fulnesse of grace and treasures of all perfection.

Vnto us sundry things bee of some stead and use in some cases in their severall times, places, and respects, but unto all intents and effects of *Iustification,*

tion, *Sanctification*, and *Salvation*, in prosperitie, in aduersitie, in life, and death, *Christ onely is All in All.*

This *All-sufficencie* of Christ as it cannot bee easily conceived, nor possibly at once expressed, so hath not the Spirit of God, thought fit in one or a few Texts, after one or a few waies, but throughout the Bible, at sundry times, and manifold maners, to set out the same unto us in Types reall, in Types personal, in Prophesies, in plaine tremes, in Parables and Similitudes, in so much that count *Anhalt*, that Princely Preacher, was wont to say, that the whole Scriptures what were they else but swadling bands of the Child *Iesus*? he being to be found almost in every Page in every Verse, and Line.

Philip. Camerarius in vita Comitis Anhaldini Pastoris & Principis, &c.

Many renowned persons, and things we read Stories of, but the Spirit speaks not so much of them, as Allegorise.h of another, meaneth them on the by and Christ on the maine, who is the Center, at which all of them, as severall lines ayme and directly point at.

The Tree of Life, the Arke of Noah, the Ladder of Iacob, and the rest of the like

like kind, what were they but Christ, whom becauſe the world was not worthy ſo ſoone to ſee, nor God willing at once to ſhew ſo rich a Iewell: he therefore inwrapped obſcurely in theſe ſhadowes, till in the fulneſſe of time he ſaw fit to reveale him in open Mirrour; directly by his Forerunner, pointing at him, *Behold the Lambe of God, &c.*

And becauſe theſe were but dead Types, not reſembling to the life, him that was the life of the World, and Lord of life, therefore all the Prophets, Kings, and Prieſts of note, and the redeemers and benefactors of the Iewes, what were they but Pictures ſent before of this Prince of glory to follow after in his due time, and as Starres extinguiſhing their borrowed light at the appearance of the Sunne of Righteouſneſſe, to whom *Moſes* and *Elias*, in the perſons, and ſtead of the reſt, did their homage on Mount *Tabor*, as unto the ſumme, & accompliſhment of the Law, and Prophets.

Gloſſa Hebr. in Iſa. 52. Vide Pelicanum in Deut. 32.

To ſay nothing of the *Imaginary gods*, and proud Monarchs of the world, all whoſe ſwelling Titles which they uſurped

ped in their Coines, Columnes, and Arches of Founders, Preſervers, Repayrers, Dictators, Conſuls, &c. properly and of right belong to him, who alone is the Saviour of his people, *King of Kings, mightie Counſellor, Prince of Peace, Righteouſneſſe, Immortalitie, onely bleſſed for ever.*

In a word, this whole Vniverſe, this ſame great *All*, and all the things of marke and uſe in it, as they were made by, for, and through him and but for him ſhould not have bin, cou'd not continue. So doe they all willingly tender their ſervices to illuſtrat his worth, as ſo many Gemmes to adorne and imbroyder his apparell withall. The glorious Sun, the bright morning Starre, bread the moſt neceſſary, Wine the ſweeteſt, Water the moſt refreſhing, the Roſe of Sharon the faireſt, all ſerving in Scripture to adumbrate pieces and parcels of his infinite perfection; and doe not all jovnly compounded make up an Idea of him, that is light indeed, bread and water of life indeed, the onely good, the chiefe good, the Author, and Perfectour, the Roote, and Branch, the

the A, and Ω, which two Letters, as they are the principall, initiall, and finall of the Alphabet, and comprehend in their Compasse all the residue, so are they Emblemes of him that is eternitie it selfe, perfection it selfe, First and Last, *All in All*.

Vide Eglinū Iconium in Apocalypsin

Heare this, all you that worship the Beast, and his Image, and tell me whether there can bee two *Alls in All*; and if this be Christs just and incommunicable Title; what is to be thought of him that shall arrogate or assume it to himselfe? what else can hee bee but that *Man of Pride, Sonne of Perdition, even that Antichrist*. The swelling Titles, whereby your *Gregory* foremarked out his Successor, are but modest ones in comparison of this Blasphemy.

Vniversalis Sacerdos. Epist. 30. ad Maurit Regist. lib 6.

Yea, but was there ever mouth so full of abomination, that durst belch out, or eares so *Herodian*, that durst put up such stuffe? Search and peruse your own Records, and tell us to whom these acclamations were used by your *Lateran* Fathers. *To thee is given all power in heaven and earth, thou art All in All.* Was it not your *Lyon* at his entrance

Vide orationem Gaethonicam Episcopi Patris Vacensis ad Lonē X. in vltimo Concil. Lateranensi.

trance into the Councell? And did that Beast either rend his garment, or stop his eares? at which its wonder the earth opened not, to swallow quicke both speaker and hearer, as the Chaire of *Hildebrand* rent asunder on a lesse occasion. Too little it was belike to be stiled by ordinary Parasites, the Shepherd of Shepherds, Spouse and Head of the Church, Oecumenicall Bishop, Prince of Priests, unlesse he might bee advanced above all *Augustitie* and *Deitie* in this most Hyperbolicall manner. What need we any further evidence of an *Antichrist*? shall there ever come a prouder monster out the Tribe of *Dan*? or can *Lucifer* himselfe be more *Luciferian*? and yet forsooth this wretch to blind the eyes of such as will be deluded, will be called the *Servant of servants*, and all is made whole againe, as if the Scriptures and Ancient moderne Writers had not forepainted out such an *Antichrist*, as should by all fraud of unrighteousnesse climbe into the Chaire of universall pestilence, under the colour and vizard of Christ, Faith and Pietie, (without which the world would

Bellar. de Pontif. Rom lib. 2. cap. 31

August. lib. contra adversarios legis. cap. 12. Hilar. cont. Auxentium. Pareus in Apoc. Gratserus in regia plaga

would have abhorred him, as the Devill himselfe) undermine Christ, and subvert the Faith, and overthrow all Religion under the names of Christs *Vicar*, and *Vice-God*, become in effect *Antichrist*, and *Anti-God*.

Somewhat more tollerable of the two, and yet blasphemously enough, do they give it to the blessed Virgin, in the closes of their riming *Marialls*, of whom I doubt not with *Calvin* to say, That if one could spit in her face, drag her by the hayre of her head, or trample her vnder feet, shee would count it a lesse injurie, then to have ascribed unto her the divine attributes of her Lord and Saviour, who alone is the Eye by which we see the Father, the mouth by whom wee speake to him; the hand by which hee distributes all his treasures of grace unto us, from whom so much is sacrilegiously detracted, as is superstitiously given to Saint, Angell, Man, Worke, Merit, or Creature, what ever. Mad and blinde Idolaters are they, wittingly ignorant that Christ of purpose trod the Wine-presse alone, shedde his blood

Tu spes certa miserorũ. Verè mater Orphanorum, Tu levamen oppressorum, Medicamen Infirmorum, omnibus es omnia. Cal. in Deut.

Ambros. de Isaak & anima. cap. 8.

Fox in Apoc

blood alone upon the Crosse, implying to us, that if we shall mingle therewith-all, his mothers milke, the blood of any Martyr else, it looseth its healing-virtue, and turnes into bane and poyson to our soules. This Eagles feathers will not abide blending with others; this Soveraignty will not indure either paritie or prioritie; no *Iupiter* will Christ bee, but a *Iehovah*; no Helper, but Author and Finisher of our salvation. To all Hee Saints and Shee Saints, Merit and Free-will-mongers, shall hee not in his jealousie breake out and say, What have I to doe with you? If you can doe all, or ought at all without mee, then let mee alone, let mee either bee Saviour alone, Mediatour alone, All in All, or none at all.

Bern. in Cant.

Lactantius.

Æsopus in vita.

But to leave these selfe-cousened, and selfe-condemned Idolaters, whose whole Church & Religion holds more of our Ladie, than of our Lord, leaves Christ the least of all to doe in matter of Merit and Salvation, well were it with many of vs, who professe and hold the precious Faith of Christ aright in judgement and doctrine, if in affection and

and practice hee were, I ſay, not All in All, but ſome body, and ſome thing. In our tongue, termes, and countenance, hee may bee heard and ſeene, but in our lives and deeds, where is hee to be found? As a Saviour and Benefactor, many will owne him, but as a Lord and Law-giver, few do know him; the prime of their loves, joyes, ſervices, their backe and belly, their Mammon, or any thing ſhall have before him. Hee that ſhould be both *Alpha* and *Omega*, it's well if hee be the *Omega* of their thoughts and cares. May it not be juſtifyed of too too many, that an Hawke, or an Hound, a Dye, or Card, or Flowre in the garden, a new Suite and faſhion of Apparell, and ſuch other niſles and triſles are their All in All: with moſt and ſuch as are of the wiſer ſort of this generation, that which *Salomon* juſtly calls Nothing (for ſo hee peremptorily termes that, which miſerable men of this world place all their confidence in) call their *Pandora*, their *Iupiter*, worſhip as the great *Diana*, Empreſſe and goddeſſe of the whole world, take away that from them, and

Erasmus in Evangelio.

Sine Chriſto Chriſtiani Bern.

Aug. de Civit. Dei.

take away All: the having of it makes them, the losing of it undoes them. Great I confesse is the power, and ample the command that Mammon hath in this world, for many purposes, and in many cases. But in the houre of sicknes let *Nabal* call and cry unto it, and see if it can deliver him in the evill day, and in distresse of conscience. Let *Iudas* see what comfort his money will afford him; in the day of Death and Iudgement, what does a penny and a pound, an empty purse, and a full purse differ? Does not too too late experience teach them to cry out, All is Vanity, and force them with the Emperour *Severus* to say, I have beene all things and it availes nothing, if I had a thousand worlds, I would give them to be found of God in Christ. Worthily therefore did *Charles* the great change that old By-word of money into his Christian Symbole, *Christ raignes, Christ overcomes, Christ triumphs, Christ is All in All.*

Sic Vetus illud. Nummus regnat, nummus vincit, nummus imperat, mutavit Carolus magnus apud Beusnerum.

All then let him be in all our desires and wishes: Who is that wise Merchant, that hath heart large enough to con-

conceive and beleeve this? let him goe ſell all his nothing, that hee may compaſſe this Pearle, barter his bugles for this Diamond; verily all the Haberdaſh ſtuffe the whole packe of the world hath, is not worthy to bee valued with this Iewell; worthy of him thou canſt not bee, unleſſe thou countſt all droſſe and loſſe to gaine him that is gaine in life and death, unleſſe thou canſt as the Apoſtles, forſake all to follow him; yea, as divers of the common ſort of his followers, lay downe all at the Apoſtles feet for him, who layd downe himſelfe for us, emptying himſelfe of his glory, to fill us with grace and glory: yea, unleſſe thou canſt make nothing of thy ſelfe, and thine owne righteouſneſſe, which is the hardeſt thing in practice that may be. Few or none I thinke there be in the ſound of the Goſpell, but have ſome faint and languid wiſhes, oh that Chriſt were mine. But would they know the reaſon why they attaine not the ſweet fruition and raviſhing poſſeſſion of him, *I am his, and hee is mine.* The reaſon is, becauſe he will not be found and had of ſuch as

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ſeeke but lazily and coldly for him, that enquire not thorow the ſtreets, as undone without him; as had rather, than want him, want all the world beſides, and crying as the Spouſe, *Where art thou whom my ſoule loveth, whom have I in heaven like unto thee? Men and brethren, what ſhall I doe that I may enjoy him? Give me Chriſt, or I die, draw me that I may runne after thee.*

Theſe are the affections that befit them that are like to be ſpeeders. The ſluggard luſteth, and wanteth. He that deſires any thing above him, equally with him, or without him, ſhall never obtaine him; he will be wooed in the firſt place with all thy ſoule, ſtrength, and might, with all that is within thee, or not at all of thee.

All let him be in all thy loves, and above all other beloveds; when thou haſt gotten him, thinke not enough to make much of him, but remember he well deſerves to be, and muſt be All in All. Take him not by the hand, but imbrace him with both thine armes of love, and hold him with all thy might, love him till thou bee ſicke of love for him

him: such as will suffise any one ordinary object, Wife, Friend, Health, or Wealth, will not give him content, nay, not a compound of many, but a Catholicon of all; as hee hath deserved, so he deservedly challengeth. All thy weake Riverets united, will scarce make one current strong enough for him. He that did all, suffered all, tooke all thine infirmities, finished all for thee, is it not reason he should be All in All, without any corrivall in thy affections? Such as entertaine Princes, can never thinke they shewe love enough unto them, and shall any thing be enough for this Prince of our peace and salvation? I cannot but reverence the memory of that reverend Divine, who being in a deep muse, after some discourse that had passed of Christ, and teares trickling abundantly from his eyes before hee was aware, being urged for the cause thereof, confessed ingenuously it was becaus hee could not draw his dull heart to prize Christ aright: A rare minde in Christians, who thinke every little enough, and too much for him. M. Welsh.

All let him be in all our references

and respects to others, yea in all our elections and valuations of wife, friends, companions, servants, only to prize Christ, and his Image, his faith, and graces; not kindred, not wealth, not greatnes, not other parts, but only the whole of a man, which is his Christianitie; dare not to yoke thy selfe vnequally with any vnnamed heyfer, that beares not his yoke: Spouse not but in the Lord; call none Father, Mother, or Brother, but such as hee did, that is, such as doe his Fathers will: set not poore *Lazarus* at the footstoole of thy heart, and *Dives* with his Gold Ring, and his purple, in the throne of esteeme, lest Christ bee offended for having his glorious Gospell in respect of persons. Oh what a difficult vertue is this when it commeth to the practising, to oversee and neglect all glistering lures, and stales of the flesh, and to know no man for any such carnal Caparisons, but to consider him as a new creature in Christ, and delight thy selfe in them as the most excellent of the earth, the only true Gentile, Noble, worthies of the world. How royall and memorable was that practice of *Ingo*, an ancient

ancient King of the *Draves* and *Veneds*, who making a ſtately feaſt not as *Ahaſueroſh*, to ſhew the bountie of his owne, but the glory of Chriſts kingdome, ſet all his Nobles, which were at that time Pagans, & unconverted to the Chriſtian faith, in his Hall below, & certain poore Chriſtians in his Preſence Chamber w^h himſelfe, with kingly cheere and attendance; at which they wondring, hee told them this, he did not as King of the *Draves*, but as King of another world, wherein theſe were his conſorts and fellow-Princes: theſe hee ſaw with a ſpirituall eye, clad in white robes, and worthy his company: to them hee would give Civill due in the regiment of the Common-wealth, but thoſe hee muſt love and honour in his heart, as beloved and honoured of God. A rare and noble Act recorded by three Hiſtorians worthy to be read to the ſhame of our times, wherein men of meane greatneſſe know not how to ſhew the leaſt reſpect to a Chriſtian, or a Miniſter in the name of Chriſt, to account them worthy their company, whom they ought to have in ſingular reſpect,

Æneas Sylvius. cap. 20. Europ. Aventinus l. 3. Annalium Bavar. Goul.

and to account their very feet beautifull, for their Lord and Embassage sake, onely with this Proviso, that divine and nimious adoration be not given, a fault on the other hand, common in Popery to their spirituall Fathers and Founders of orders and rules, whom they obey and reverence above Christ, as *Gualter* gives instance in a doating Abbot of *Germanie*, who snibbed a Novice, for talking of Christ and the Gospell, and not of the Rules of Saint *Francis*, and his owne Order; a common fault among Sectaries, who hold, vaunt and denominate themselves of this or that Man, of this or that Faction, whereas with GOD, I dare boldly say, there is neither Calviniſt nor Lutheran, Protestant nor Puritan, Conformitan or Non-Conformitan, but faith and love in Christ is *All in All.*

Gualt. in 1 Cor.

All let him be in all our joyes, in stead of all other contents unto us; good reason is it, that he should fill our hearts that filleth All in all things: If hee be ours, *Apollo is ours, Cephas is ours, Life and Death, things present, and to come, the world and all is ours, wee Christs, and*

Christ

Christ Gods. In him let our ſoules reſt and rejoyce; I ſay againe rejoyce alwayes in him. If he bee our Shepherd, what can wee want? If hee be our Hoſt, ſhall not our Table be furniſhed, and Cup overflow? If wee erre, is not hee our Way? If we doubt, is not hee the Truth? If wee faint, is not he the Life? What loſſe ſhould diſturbe us, what want diſtemper us, ſo long as wee loſe not Chriſt? What if God take away all, and give us his Sonne, how ſhall hee not with him give us all things requiſite? What other myſtery enabled *Paul* to want and abound, but the fruition of him, whoſe goodneſſe and greatneſſe is ſuch, that all acceſſions adde nothing, all defects detract nothing to the happineſſe of him, that enjoyes him, who is *All in All.*

Above all, All let him be with us in the maine of All, that is, in the point of Iuſtification; there (be ſure) we repoſe all our confidence in him alone, bewaring leſt wee ſhare and part ſtakes with any act of our owne, yea with any grace or worke of his in us, leſt hee be in vaine and of none effect unto us.

Paulinus Nola capta à Barbaris precabatur ad dominũ ne excrucier ob aurum & argentum, tu enim es mihi omnia. Auguſt. de Civit. Dei. lib. 1. ca. 10. Fas tibi non eſt ſalvo Cæſare de fortuna quæri. Hoc incolani nihil perdidiſti, non tantum ſiccos oculos, ſed & lætos eſſe oportet. In hoc tibi omnia hic pro omnibus eſt. Seneca in conſolatione ad Polybiũ, quanto aptius de Chriſto ad Chriſtianum, &c.

This

This glory will hee by no meanes endure ſhould be divided with any coadjutor, concauſe, or copartner whatſoever: nay he takes it ill, and indignely at our hands, if having him we hold not our ſelves compleately righteous in Gods ſight, if for want of this or that grace wee mourne ouermuch, hang downe our head, and will not be comforted, as if his grace were not ſufficient for us, as if he were not better than ten, yea than ten thouſand graces unto us, if wee ſtand upon this or that meaſure of grace, twenty to one if we had that wee deſire, wee would be full and rich, and ſtand in no need of him, who is the giver of all grace, or that wee would be prouder of the gift, than of the Author of every good gift, and not reſt in him that is our wiſedome, our righteouſneſſe, and redemption.

All let him be in all the graces of Sanctification, who onely indeed is the very life and ſoule of them all. What is knowledge but Heatheniſh ſcience, if hee be not the obje.t, whom to know is eternall life? What is faith, and truſt, and hope in God, if not in and through Chriſt.

Christ, but a Iewish, wilde, ungrounded confidence? Patience, but a Stoicall blockishnesse? Temperance, and all the whole beavie of vertues, but either naturall qualities, or morall habits unacceptable to God, unprofitable to our selves, soure grapes, glistring vices, if Christ bee not the forme of them, without whom there is no quality that God relisheth in vs, whereof Christ is not the roote: wherefore as Apothecaries sweeten all their Confections with Sugar, and perfume their Cordialls with Muske; so let vs grace all our graces in Christ, without whom fooles wee are to pride our selves in any thing that Nature, Custome, or Education hath done for vs, in comparison of that influence we receiue, and of those rayes that come from this Sunne of Righteousnesse. Fooles are we, when wanting grace, power, or strength to overcome ill, or doe well; to seeke supply any where else, saue of him, of whose fulnesse all the Saints that ever were received grace for grace. Who would goe to the Packe, when hee may goe to the Ware-house, who would fetch water at the Cisterne,

terne, when he may have it at the Spring head better cheape.

All let him be in all our deeds, whether wee eate or drinke, whether wee pray, reade, or meditate, giue Almes, or worke in our callings, let all be done in the name of our Lord Ieſus, begun with his leave, performed with his ayde, and concluded to his glory, without whom wee can doe nothing, no more then the bird can fly without wings, the ſhip ſaile without wind or tide, the body moue without the ſoule: what ever good workes we doe with an eye from his, and a skew vnto our owne names; the more paine wee take, the more penalty of pride belongs vnto vs, the more coſt, the more loſſe; wee and our moneyes ſhall periſh together, whereas the leaſt Cuppe of cold water given for his ſake, who knowes our workes, and the intent of our workes, ſhall not loſe the reward: Verily, who would bee ſo fooliſh as to doe any work to any other pay-maſter, or who ſo vngrateful, that would not do any worke that he ſhould require, that hath ſo wel deſerued to command more then all wee are, or can doe. Is he All in

Macarius.

All

All with vs, if we dare deny him any thing? I commend not the discretion, but admire the fidelity and zeale of that renowned *Foxe*, who never would deny Beggar that asked in his Name: Then are works good works, *When the love of Christ constraines us to them*, and when Christs eye is more then all the world besides; especially, If when all is done, all the thankes and praise of the Deed redound to him. That policie is remarkable in the Apostles cure of the Cripple, and in Saint *Paul*, in that he would never suffer any part of the repute or honour of any his acts or labours, rest vpon his owne head, but repells it forcibly from himselfe, and reflects it carefully vpon his Lord Christ: *Not I, Not I, but the grace of Christ in mee, I live not but Christ in me.* In which *Not*, saies *Bradwardine*, there lyes a great deale of subtilty, like that of *Ioab*, that when hee had fought the Field, and gotten the vpper hand, sent for *David* to carry away the credit of the *Victory*. Oh how difficult is this for vs, not to lurch some part of the praise, and suffer pieces of the Sacrifice to cleave to our owne

owne nets and yarne. Whereas in truth, our deepeſt wiſedome and ſtrongeſt policy lay in this, not to glory in our wiſedome or ſtrength, but to glory in the Lord, who worketh All in All things.

All let him be in all our thoughts and ſpeeches; how happy were it if hee were never out of our ſight and minds, but that our ſoules were directed towards him, and fixed on him, as the Sun-flower towards the Sunne, the Iron to the Load-ſtone, the Load-ſtone to the Pole-ſtarre. Hath he not for that purpoſe reſembled himſelfe to all familiar and obvious objects; to the light, that ſo often as wee open our eyes wee might behold him; to Bread, Water and Wine, that in all our repaſts we might feede on him; to the Doore, that in all our out and ingoing, wee might have him in remembrance; how happy, if our tongues would ever runne upon that name, which is Honey in the mouth, Melody in the eare, Iubilee in the heart. Let the Mariner prate of the windes, the Merchant of his gaine, the Husbandman of his Oxen. Be thou a *Pythagorean* to all the world,

Muſculus & Brentius in Iohannem.

Bernard.

Nolanus.

world, and a *Peripatecian* to Christ' mute to all vanities, and eloqnent only to Christ, that gave man his tongue, and his speech? How doth *Paul* delight to record it, and harp upon it eleven times in ten verses, which *Chrysostome* first tooke notice of, 1 *Corinth.* 1. 10. And how doth worthy *Foxe* grieve to foresee and foretell that, which wee heare and see come to passe, that mens discourses would be taken up about trifles, and nifles, as if all Religion lay in the slight & pursuit of one circumstance or opinion; how heartily doth he pray, and vehemently wish, that men would leave angling about Ceremonies, and spend their talke upon him that is the Substance; that learned men would write of Christ, unlearned men study of him, Preachers make him the scope and subject of all their Preaching. And what else indeed is our Office, but to elevate, not a piece of Bread, as the Romish Priests, but Christ in our Doctrine; to travell in birth till hee be formed in a people, to crucifie him in their eyes by lively preaching his Death and Passion. The old Emblem of Saint *Christopher*, inten-

In Præfat. ad Concionem de Christo crucifixo.

Philip. Melanct. in Rhetor.

intending nothing elſe but a Preacher wading through the ſea of this world, ſtaying on the ſtaffe of Faith, and lifting up CHRIST aloft to be ſeene of men. What elſe gained *Iohn*, the name of the Divine, and *Paul* of a wiſe Maſter Builder, but that hee regarded not, as the faſhion is now adayes, to have his Reading, Memory, and Elocution, but Chriſt knowne, and him crucifyed, and to build the Church skilfully, laying the foundation upon this Rocke, of which, if we hold our peace, the rocks themſelves will cry. This being the ſumme of our Art and Taske, by the helpe of Chriſt, to preach the Goſpell of Chriſt, to the praiſe of Chriſt, without whom a Sermon is no Sermon, Preaching no Preaching.

Lutherus.

Perkin. in Prophetica.

The ſumme of the ſumme of All is, that the whole duty of all men is, to give themſelves wholly to Chriſt, to ſacrifice, not a leg, or an arme, or any other piece, but ſoule, ſpirit, and body, and all that is within us; the fat, the inwards, the head and hoofe, and all as an holocauſt to him, dedicating, devoting our ſelves to his ſervice all the dayes

Nazianzenus de Spiritu.

and

and houres of our lives, that all our dayes may be Lords dayes. To whom when wee have ſo done, yet muſt wee know wee have given him ſo much leſſe than his due, as wee wormes and wretched ſinners are leſſe than the Sonne of God, who knew no ſinne. To him therfore let us live, to him therefore let us die. So let us live to him, that we may die in him, and breathe out our ſoules moſt willingly into his hands, with the like affection that *Iohn* of *Alexandria*, Sirnamed the *Almoner* for his bounty, is reported to have done, who, when hee had diſtributed all hee had to the poore, and made even with his revennues, as his faſhion was yearely to doe in his beſt health, thanked God he had now nothing left but his Lord and Maſter Chriſt, whom hee longed to bee with, and would now with unlimed and unentangled wings flie unto: or as in fewer words *Peter* of old, and *Lambert* of later times; *Nothing but Chriſt, nothing but Chriſt.*

A Concluding Supplication to CHRIST.

THou Oh Lord Chriſt alone, that knoweſt how little account I make of this little honour and ſervice I have done unto thee. How farre it is from me to thinke I have ſayd or written any thing worthy of thee, and yet doe nothing doubt but thou likeſt and accepteſt well of what I have done, becauſe I know it came of thee, that I ſhould have the leaſt will or skill to doe it. Now therefore what is it I have to petition unto thee for, but that as thou alone art worthy of that poore all that I am and can; ſo thou wouldeſt pleaſe to take poſſeſſion, not of any corner, or limbe,

limbe, but of the whole temple of my ſoule, and tabernacle of my body. Thou who ſcourgeſt out of thy Fathers Houſe buyers and ſellers, who turnedſt out the mourners out of *Iairus* his doores, chaſe out of my heart all carnall deſires and delights, troubleſome paſsions, roote out all thorny cares, cauſe every proud thought, and high imagination to fall as *Dagon* before thee, that thou mayſt inveſt thy ſelfe in thine owne Throne, rule and raigne as ſole Commander of my will and affections, dwell in thine own Shrine, adorne it here with thy grace, till thou repleniſh it with thy glory, even till thou thy ſelfe reſigneſt up thy Scepter to thy Father, and God become All in All.

LUTHERS Prayer at his Death.

THee, O Christ have I knowne, thee have I loved, thee have I taught, thee have I trusted, into thy hands doe I commend my spirit.

AUGUSTINUS.

Omnis mea copia extra Christum egestas est.

Paulinus Nolanus Augustini Coætaneus & familiaris.

VIta Deus noster ligno mea vita pependit,
Vt staret mea vita Deo: quid vita rependam
Pro vita tibi Christe mea? nisi forte salutis
Accipiam calicem, quo te mea dextra propinet,
Vt sacro mortis pretiosæ proluar haustu.

Se

Sed quid agam? neque si proprium dem corpus in ignes,
Vileſcamque mihi, nec ſanguine debita fuſo
Iuſta tibi ſolvam, quia me reddam tibi pro me.

Quis tibi penſet amor? Dominus mea forma fuiſti, Felicis Natali. 9.
Vt ſervus tua forma forem, ſic ſemper ero impar, &c.
Hæc tibi Chriſte tamen tenui fragilique paratu
Pro nobis facimus, toto quem corpore mundus
Non capit, Auguſtum cui cœlum, terraque punctum eſt, &c.

Tu precor oh fons Chriſte meis innaſcere fibris, Idem de celſo puero.
Vt mihi viva tuæ vena reſiltet aquæ.
Qui te Chriſte bibent dulci torrente refecti,
Non ſitient ultra, ſed tamen & ſitient.
Totus enim dulcedo Deus, dilectio Chriſti es,
Vnde replere magis quam ſatiare poſſes.
Iugiſtuus ſemper biberis, turbamque ſitimque,

Potantum exhauſtu largior exuperas.
Te Domine ergo Deus panem fontemque
ſalutis,
Semper & eſurient & ſitient animæ.

Idem ad Auſonium.

Quod enim tenere, vel bonum, aut verum
queant,
qui non tenent ſummæ caput,
Veri bonique fomitem & fontem Deum?
quem nemo niſi in Chriſto videt.
Hic veritatis lumen eſt, vitæ via,
vis, mens, munus, virtus patris,
Sol æquitatis, fons bonorum, flos Dei,
natus Deo, mundi ſator;
Mortalitatis vita, noſtræ mors necis,
magiſter hic virtutis eſt.
Deuſque pro nobis, atque pro nobis homo
nos induendo ſe exuit, &c.
Totoque noſtra iure Domini vendicat
& corda, & ora, & tempora;
Se cogitari, intelligi, credi, legi,
ſe vult timeri, & diligi, &c.

Cum multa ſint quibus per vitam ege-
mus, aere inquam, lumine, alimento, ve-
ſtibus, ipſis naturæ facultatibus & mem-
bris, ſit tamen ut nullius uſum ex omnibus
ſemper & ad omnia deſideremus, ſed nul-
illus

illud, nunc istud adhibeamus, alias alio ad præsentem inserviente necessitatem; vestem quippe induimus quæ alimoniam non præbet, sed cibum appetentibus aliud quærendum est: contingere seu tractare cupientibus manus sufficit, sed cum auscultare oportet nihil commodat. At Salvator in ipso viventibus sic semper & omnimodis adest, ut quibuscunque eorum necessitatibus consulat, & ipsis sit omnia, nec alio se vertere, nec aliunde quærere quidquam sinat, non enim egent aliquo Sancti quod ipse non sit: generat nimirum ipsos, educat, alit, & lumen ipsis est & oculus idem, altor simul & alimentum, panis, aqua, unguentum, vestimentum, via, & viæ terminus, membra nos sumus, ipse caput, certandam est? Ipse certat unà; præclare certamus? præses & arbiter certaminis; vincimus? ipse mox corona est, sic undecunque mentem nostram ad seipsum advertit, suavi tyrannide ad se solum trahens, sibi soli copulans et astringens, nec ad aliud effundi, nec ullius rei amore implicari patitur: Ipse domum cordis implet, qui cœlum & terrã implet, et omnia in omnibus.

Nicolaus Cabasilas de vita in Christo lib. 1.
Bibl. Patrum. Tom. 13.

Quid obſecro ſummum bonum in omnibus & per omnia quæritis, eo uno neglecto qui omnia eſt in omnibus? Quare requiem animabus veſtris quæritis, & non invenitis? niſi quia perperam ibi quæritis ubi non eſt; extra Chriſtum quod in eo ſolo eſt. Ideoque carbones pro theſauro, arcam pro pretio, munuſculum pro amica, gaudiola pro Amaſio, veſtigia pro cervo, phantaſmata pro rebus, nubeculam pro Iunone, arcillulas pro Penelope, umbram pro corpore, viam pro patria, media pro fine, ſtillas tenuiſſimas pro ſuavitatis abyſſo, vanitatem pro veritate amplexamini. Hugo de ſancto victore in Eccleſiaſtem.

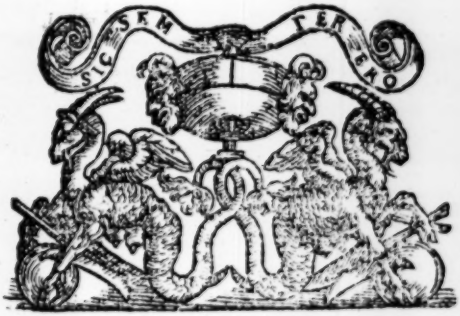
Vana ſalus, & nulla ſalus confidere mundo,
Vera ſalus Chriſto credere, & una ſalus.

Chriſt all alone ſalvation brings,
All other are deceitfull things.

FINIS.

THE LIFE OF FAITH.

By SAMVEL WARD
Preacher of *Ipſwich.*



LONDON,
Printed for *Iohn Griſmond*, and are to bee ſold in *Ivie Lane* at the Signe of the *Gunne*. 1635.

TO THE HONOR and Vſe of the Right Honorable THOMAS Earle of *Suffolke*, Lord of *Walden*, Knight of the Honorable Order of the Garter, one of his Majeſties moſt Honorable Privie Councell.

THis Manuall *I firſt Conſecrate to your Honor. The greateſt greatneſſe hath no greater honour belonging to it, than to bee an* **Abrech**, *to perſons, bookes, and cauſes of this nature. Such Cedars have their ſpredth and talneſſe to ſhelter ſuch Fowles of the Heaven under their ſhadow: And Faith*

Faith is content in this valley of unbeliefe to receive defence and countenance: where it rather giveth both. As Christ in that old Allegory of Christopher, *seemes to be supported by him, whom in truth hee supporteth. And verily such bookes as have life in them, give a longer life to their Patrons, then the stateliest buildings and largest monuments.*

Melanct. in Rhetoricis.

Principally *I dedicate and devote it to your use; Charity beganne at home. I first meditated, collected, and scribled them for mine owne benefit, caryed them about mee with*

Anto-

Antoninus *his title* τα εἰς ἑαυτον, Notes for my ſelfe. *That which with all my might in ſeeking I have ſought to attaine, is the truth and effect of that which many things promiſe, but Faith is onely able to performe.* Fulneſſe of joy and conſtancie of content *in the middeſt of the changes, wane, ecclipſes, and fulls of all externall things, and that one day as well as another throughout the courſe of a mans life in that latitude and extēt wherof this life is capable.* To cry out, I have found it, I have found it, *might favour*

vour of vanity and arrogancy: Altogether to deny it were an injury to the truth of Gods Spirit, word, and Grace. Such as have found out Sayling by the Compasse, the Art of Printing, *or should one man discover a speedier passage to the* Indies, *or meet with a speciall Cordiall in Physicke, or any lesse profitable secret, should he not justly bee censured as envious and injurious to let such an one die with himselfe? What a sacriledge were it then to ingrosse such a true* Elixar *of spiritual life, as upon some proof I am sure these prescripts containe.*

aine. The ſubſtance therfore
f them, I imparted firſt to my
Flocke in Sermons. Nextly
onſidering how much I ſtood
bliged to your Lordſhip, and
hat ſpeciall uſe you might
ave of them, I tranſlated, and
opied them out in the forme
herein now I humbly cõmend
nd earneſtly recõmend them
o your ſerious peruſall and
horow tryall.

If upon both, good ſhall be
hought the better, the more
ommunicated, others ſhal ac-
ount themſelves beholding to
your Honour, as the principal
ccaſion of publication.

More

Lib. 1. cont Academ.

More I would say, but I feare to spoile the elegancie of Augustine *his Preface to Romanian, by englishing of it: Wherein is the summe of what I would say. Whither referring your Lordship, I rest, and continue as ever I have done since my reference without intermission, publikely, and privatly to pray to the Lord of Lords that you may find all favour in the eyes of God and man, and that all true happinesse may be multiplyed upon you and yours in this life, and a better.*

Your Lordships in the Lord,

SAMUEL WARD.

THE LIFE OF FAITH.

CHAP. I.

The Iuſt ſhall live by his Faith.

THe baſeſt life excells the beſt meere being, as much as *Adam* the red lumpe of earth whereof he was made. The living Dog, the dead Lyon. Betweene life and life what a bredth of difference is there? from the Muſhrome to the Angels how many kindes of life? Yea, in one and the ſame kind how many degrees? The bond-ſlave hath a life as well as the King, the ſicke man as the whole, but ſuch as in compariſon may rather bee termed a death. One beſt there is in e-

very kinde as it approacheth neereſt to that Fountaine of life and Being, with whom to be, and to be moſt happy, is all one. Poore Man hath, or rather had a certaine pitch and period of happy life, conſiſting in the image and favour of his Creatour, from which having once fallen, it would pitty one to ſee how lamely and blindly hee re-aſpires therunto. The moſt part groping as the *Sodomites* after *Lots* doore, the blinde miſguiding the blinde in the common Labyrinth of error, each one imagining hee hath found the way, and ſo tells his dreame to his neighbour for a truth. The Covetous, when hee hath gotten goods, as if hee had gotten the true Good, applauds his ſoule, as if it were the ſoule of ſome Swine, *Soule thou haſt many goods, now, &c.* The voluptuous, when he hath ſatiated himſelfe with the huske of pleaſure, cries out hee hath lived the onely royall and joviall life. The Ambitious, when he hath climbed the pitch and ſlipperv hill of honour, builds his neſt in the ſtarres, thinks himſelfe in the skie, and higheſt ſphære of happineſſe. Alas, alas, doe not all theſe

know

know they are in the Chambers of Death? Dead whileſt they are alive, no better than walking ghoſts in the ſhapes of living men; ſeeking and placing a ſpirituall and heavenly jewell in earthly pelfe, in watery pleaſures, in aiery honors, which being all dead, cannot afford that life which they have not themſelves. Verily, if one live an hundreth yeares, beget children, plant and build, and ſee no other good but ſuch as theſe, the untimely birth is better than hee. What then? Is this tree of life not to bee recovered, no where to bee found againe? yes doubtleſſe, though there be many by-paths, there is a way; though many errours, there is a truth; though many deaths, there is a life. And behold, oh man, that ſtandeſt upon the wayes, inquiring after life; He that is the *Way, Truth,* and *Life,* that came from heaven to vanquiſh death, and by his death hath brought thee to life againe; who onely hath the words of life, hee hath ſhewed thee the true way to life. Hath hee not twice or thrice ſhewed thee in this lively oracle of his, *The Juſt ſhall live by Faith.* Yea, but if

Hab. 2.4. *Rom.* 1.17. *Gal.* 3.11. *Heb.* 10.13

a man like to our ſelves might come from the dead, that hath made proofe of this way and life, and would ſpeake of his owne experience: would wee heare? Behold *Paul* ſlaine by the law, revived by the Goſpell, what doe wee thinke of him? Did hee not from the time of his converſion to the time of his diſſolution, enjoy a conſtant tenour of joy; live, if ever any, comfortably, happily? and doth not hee tell us, even while he lived in the fleſh, that he lived by the Faith of our Lord Ieſus Chriſt? *Gal. 2.20.* Surely hee muſt needs be bleſſed that liveth by the ſame faith with bleſſed *Paul*. Come therefore, you which deſire to ſee good dayes, and lay hold on the wayes of life; *Believe and live.*

Chap. II.

Chriſt the Fountaine, and Faith the meane of Life.

WHat then? Commit wee Sacriledg againſt Chriſt in deifying of Faith? Rob wee the Lord to adorne the ſervant with his divine honours? God forbid

forbid. Let that bee given to Chriſt which is Chriſts, and that to Faith which is Faiths. Let the power of life and death bee intirely reſerved, ever aſcribed to the Lord of life, the well of life, the light and life of the World, the breath of our noſtrils, the life of our lives. Thy body, oh man! hath its ſoule which enlives it, and ſo hath thy ſoule its ſoule whereby it lives, and that is Chriſt the quickening Spirit. Take away the ſoule from the body, and earth becomes earth; ſever Chriſt and the ſoule, what is it but a dead carrion? Elementary bodies lighten and darken, coole and warme, die and revive as the Sunne preſents or abſents it ſelfe from them. Chriſt is to our ſoules the Sunne of righteouſneſſe: Sinne parts us; Faith re-unites us: and ſo wee live primarily and properly by Chriſt as by the ſoule: by Faith, ſecondarily, as by the ſpirits, the bond of ſoule and body: by a perſonall and ſpeciall faith appropriating Chriſt to the believer, as the leg or arme lives by proper ſinewes, arteries, and nerves, uniting it to the liver, heart, and head, ſuch an one as *Paul* had in

Chryſoſt. in 1 *Cor* 1.10 ἐυχαριςῶ τῷ θεῷ ὡς ἁρπαζει καὶ διδασκεται τὸν καιρον Θεὸν.

Christ that dyed for him, whereby he ingrosseth the common God to himselfe, as if his and no bodies else.

Thus saith hee himselfe that is the Truth and the Life, *I am the life and resurrection of the world, he that believeth in mee, though hee be dead, yet shall hee live and not die.* And this is the testimony of those three heavenly and earthly witnesses; God gave Life to the Sonne; And hee that hath the Sonne hath Life; And hee that hath Faith hath the Sonne. So that what ever we lend to Faith, it redounds to the honour of Christ, neither have we any sinister intent to praise the wombe or the paps of Faith, but to cast all upon Christ, who gives and workes this Faith in us, vivifies and nourishes it, yea justifies the imperfection thereof by the perfection of his merit. Nay let Faith know, that if shee should waxe arrogant towards her Lord, or insolent over her fellow-servants, shee should *Lucifer*-like fall from her dignity; and in so doing, of the best of graces, become the worst of vices. Verily, what hath the habit of Faith, in it selfe considered, better of

Joh. xi. 25.

1 Joh. 5.

equal

equall with Love? Is it not a poorer and meaner act to believe, than to love? more like a beggarly receiving, than a working and deserving hand? Haile then oh Faith freely graced, graciously exalted above all Christs Hand-mayds. Thy Lord hath looked upon thy meane estate, because that having nothing of thine owne, as other Vertues have, whence thou mightst take occasion to rejoyce; thou mightst the better exclude that hatefull law of boasting, the more humbly and frankely reflect all upon thy Lord; who willingly emptied himselfe, that he might fill thee with honour, whiles he sayes to the cured of the Palsie, *Goe thy way, thy faith hath saved thee.* Hence forth calls hee thee no more servant, or friend, but stiles thee as *Adam* his Spouse, *Chavah*, the Mother of all Living: Counts it no injury to divide his praises with thee, likes it well that thou which dost nothing but by him, mouldest be said to doe all things which hee doth: *To purifie the heart, to overcome the world, to save men, &c.* And *è contra*, hee to doe nothing without thee, which yet does all

Act. 15. 9. 1 *Joh.* 5. 4. 1 *Pet.* 1. 9.

of himſelfe. Hee could worke no miracles in Capernaum, becauſe they had no Faith. So glorious and wonderfull things are ſpoken of thee: (I had almoſt ſayd) ſo omnipotent is thy ſtrength which haſt ſayd to the *Sunne and Moone, ſtand yee ſtill*; yea, if but as big as the leaſt graine, canſt ſay to the greateſt Mountaines, *Remove*. What can God doe which Faith cannot doe if requiſite to bee done? Queſtionleſſe, Iuſtifying Faith is not beneath miraculous in the ſphære of its owne activity, and where it hath the warrant of Gods Word. It is not a leſſer power than theſe, to ſay, *Thy ſinnes are forgiven thee, thy perſon is accepted of God, what ever thou askeſt thou ſhalt have, &c.* Wherfore wee needе not doubt under Chriſt, without feare of *Præmunire*, or offence to his Crowne and Dignity, to affirme of Faith, That it is Gods arme and power to the enliving and ſaving of every believer, as it is written, *The Iuſt ſhall live by Faith.*

CHAP.

Chap. III.

The Third kind of the Life of Faith.

BVt leſt wee ſeeme to ſpeake ſwelling things, whiles we ſoare in the Cloud of generalities, let us deſcend to ſome ſolid particulars. Three things there are, whence commeth Death to the ſoule of man. Sinne with the guilt thereof gives the firſt deadly blow, expoſing it to the wrath of God who is a conſuming fire, whoſe anger is the meſſenger of death, whence came the firſt thunderbolt ſtriking thorow the Soule, that ſentence of God to *Adam, Thou ſhalt die*; and ſuch as *Nathans* to *David, Thou haſt ſinned, and art the child of death.*

The ſecond is the ſpot and corruption of ſinne depraving, yea deading all the faculties of man to ſpirituall actions, which made *Paul* cry out, *That which I would doe, I doe not, and wretched man that I am, who ſhall deliver me from this Body of Death.*

Thirdly,

Thirdly, that ſwarme of plagues and army of puniſhments, in the rereward whereof comes firſt a ſecond death. All which made *Iob* cry out, *Why is light given to him that is in miſery, which longs for death more than for treaſures, and joy when they can finde the grave?*

Iob 3. 20.

Were it not for theſe three, man might live, fare, and doe well, but ſinne having entred into the world, brought in death with it, which reigneth and triumpheth over the ſonnes of *Adam* with this three-forked Scepter, of Guilt, of Corruption, of Puniſhment.

Heere comes in Faith with a three-fold Antitode, brings us to the tree of Life, whoſe fruite and whoſe leaves heale us of the ſting and deadly poyſon of ſinne, working in us a three-fold life, oppoſite to the fore-named deaths.

The firſt is the life of righteouſneſſe, diſcharging us from the ſentence of death, reſtoring the light of Gods countenance appeaſed in Chriſt our Surety, which made *David* crie out, *Bleſſed is the man whoſe ſinne is covered.*

Pſal. 32.

The

The ſecond is the life of the Spirit, or new life, regenerating and reviving every faculty, and quickning us to every good worke; which makes *Paul* glory, that *hee is able to doe all things through Chriſt inabling him.* Phil. 3.

The third is the life of joy and comfort, cheering the ſoule in the middeſt of all tryalls and tribulations; which made *Iob* in the valley of death exult and truſt in his living Redeemer, and *Paul* inſult over all kinde of Calamities as more than Conquerour, *Rom.* 8.

In theſe three, being contained what ever accompliſheth the life of the ſoule: may not Faith well bee ſayd to ſupply abundantly all things pertaining to life and godlineſſe? But what doe I treating of the kindes of life? what ſhould I blot paper, and tire my Reader in writing of the kindes of Faith, the degrees of Faith, or any other motions of Faith: things ſo well knowne of thoſe that know any thing of Chriſt? That nothing ſo much vexeth mee, to ſee ſo much ſpoken and written of Faith, ſo little done by it, the Theory of it ſo throughly canvaſed and cleared in Controverſies

troverſies and Sermons, and the practice of it ſo obſcured and diſgraced in the lives of Chriſtians.

Chap. IV.

The Vſe of Faith.

O Faith! when I reade of thee, when I meditate of thee, when I feele any part of thy vertue, I finde thee to bee a wonder-worker, I conceive nothing but high and ſtately things of thee. When I looke into the world, and upon the lives even of ſuch as call themſelves believers, eſpecially of the common ſort, I beginne to queſtion my thoughts for dreames, and to ſay; Faith, thou art but a name, a ſound, a meere word, no powerfull thing. Why are many of thy followers ſo dead, ſo mopiſh, ſo melancholly? why are worldly men as merry, as jocund as they? Yea, why are many civill men as righteous as they? whence ſhould this wrong and diſparagement proceed?

ceed? Is thy vertue exhauſt, thy ſtrength decayed in this old age of the World? or is it becauſe men know thee not? verily neither of theſe. No drug, no herbe ſo commonly extolled, ſo famouſly knowne.

Paul of old, *Luther* of late; with infinite moe, every Catechiſme have blazoned the name, deſcribed the nature, ſet out the properties and effects to the full. Onely the miſerie is, the World either knowes not the uſe, or forgets the practice of it. There wants a practicall *Luther*, which ſhould deale by Faith, as *Socrates* by Philoſophie, who brought it out of the Skies and Bookes into Cities and Houſes, taught and urged the familiar and quotidian uſe of it.

Doth not all the praiſe, beauty, and luſtre of Faith, as well, or more than of other vertues, conſiſt in action, and not in notion? Is not the gaine and benefit of it in ſenſe and feeling, not in knowledge or diſcourſe? Is not the throne and ſeat of it rather in the heart than in the head? Who knowes not there is a doctrinall ſpeculation and diſcourſe

diſcourſe of Faith eaſily by reading and hearing attained: ſuch an one as Schollers, that never went out of their Studies and Schooles, have of remote Countreyes, of their commodious ſituations, pleaſant rivers, high mountaines, coſtly buildings, rich mines, jewells, and other commodities: with what a frigid and jejune contemplation is it, in compariſon of that delight and benefit which the Merchant and Traveller enjoyeth by a reall ſight and fruition of them? What is the notionall ſweetneſſe of honey or ſugar to the experimentall taſte of them? And yet this aery, windie ſtuffe is all the World at this day cares for and hunts after. The Schoole-men and Caſuiſts, what doe they but languiſh, into uſeleſſe, needleſſe, and endleſſe queſtions, ſpending their thoughts about this magnificent vertue in cold and bloodleſſe ſubtleties of the ſubject, object, kinds, &c.

Preachers for the moſt part inuring themſelves to declaime in praiſe of ſome morall vertue, and to inveigh againſt ſome vice of the times, happily ſometimes finde leiſure to weave a curi-

ous

ous ſpiders webbe in commendation of Faith, rarely ſhewing or preſſing the life and uſe of it.

In a word, will you ſee the faſhion of the world? The Schooles diſpute of it, the Pulpit preacheth of it, Profeſſion talketh of it, prophane men ſweare by it, two or three, few or none, live by it. I met with a ſtory of an ancient Hebrew, a reverend Rabbi, who that he might the more lively convince the people in his time of their neglect of practice of this excellent Grace, put himſelf into the habit of a Mountebank or travelling Aqua-vitæ-man, and made Proclamation of a ſoveraigne cordiall water of life hee had to ſell: being called in and demanded the ſhew of it; he turned them to the Bible, the Fountaine of Life, and to ſeverall places of it, as the thirtie fourth *Pſalme &c.* intimating, that if they would make uſe, and daily drinke of the water they had, they might (as it ſhould ſeeme hee did) live farre better, and more comfortably then uſually they did.

And indeed, why is there ſuch a price put into the hands of fooles that know not

not the worth and improvement of it: As ſecrets and myſteries in good Artizans, that have ſometimes a faculty whereby they can earne ten or twenty ſhillings the day, and might live as well as landed men; but then they have another boone withall, they love idleneſſe, paſtime, and good-fellow-ſhip, and ſo live like beggars: or as land and money in the hands of thoſe (whom we therefore aptly call miſers) *to have and to hold*, but never make good uſe of it: Who may well bee ſayd to uſe the world as if they uſed it not, for they put it forth to uſe, or locke it from themſelves and others, goe baſely, fare hardly, live in debt to backe and belly, as if they knew not it would buy them good meat and good clothes, and other neceſſaries and conveniences for their lives. It is poſſible a man may have a toole, a medicine, or an Engine, and not the skill or ſtrength to uſe it. It is poſſible a man may have a gift of God, and not the gift to uſe it throughly, elſe needed not *Paul* call on *Timothy* to ſtirre up the gift that was in him. Among all the gifts of God there is

is none more uſefull than Faith: others are profitable for ſome few things, this is for this life, and the life to come, for all parts and purpoſes of our lives, in the uſe of it manifold and rich every manner of way.

Chap. V.

The Firſt Vſe of Faith to New-borne Babes.

AND firſt let me beginne with thee that art beginning to live this life, thou Embryo that art in hatching, that haſt ſo much life as to know thy ſelfe dead in ſinne, and to deſire to live in Chriſt (for what ſhould I caſt away ſpeech upon skelets & skulls, carnall men I meane, meere ſtrangers to this life of Faith? I expect not reading ſhould put life and ſpirit into them, onely I pray for ſuch, that they may heare Gods voice in the Miniſtery, and live:) but as for thee whom the Law hath wounded, and the Goſpell is hea-

ling, who art even at the birth, and ſticke ſt betweene the knees, onely wanteſt power to come into the light; who liveſt, but feeleſt not thy life, holdeſt Chriſt but with benummed hands; believeſt, but canſt not yet believe thou haſt Faith: what is the matter thou art ſtill enſnared in the cords of death? Why looſeſt thou not the hand-kerchiefes, and commeſt out of thy Grave, and walkeſt cheerefully in the Land of the Living? Suffer Faith to doe her perfect worke in thee, to forme Chriſt in thee; ſuffer not thy ſelfe alwayes to bee detained in the throwes and throbs of feare and doubt.

The Common cauſes of this ſlowneſſe of beliefe, and ſnares of Death, I obſerve in moſt to bee one of theſe three.

Firſt, Immoderate aggravation of Sinne.

Secondly, Fooliſh and proud humilitie.

Thirdly, Prepoſterous deſire of Sanctification before Iuſtification.

Firſt, thou wouldeſt believe, but thou haſt been a ſinner. Whom came Chriſt to

o ſave but ſinners? And whom doth
e juſtifie but the ungodly? Oh! but
hy ſinnes are ſcarlet, crying, ſcandalous
innes. Sayd I not all things are poſſi-
le to Faith, only if thou canſt believe.
Are not all faults eaſily pardonable to
n infinite mercie, which exceeds Mans,
s Heaven doth Earth, which can rea-
ilyer forgive ſeventy, than Man ſeven
ffences. Well did *Martinus* anſwer
he Devill, himſelfe objecting his for-
ner life to him, that euen his might bee
ardoned if he could believe. Did not
Chriſt take the fleſh of *Rahab* and *Beth-
heba*, and did hee refuſe to take their
innes upon him? Did not his blood
aſh *Davids* bloody ſinne as white as
now? Doth not hee delight to for-
ive much, that hee may binde to love
uch? Shall not his favour abound
o the ſenſe of thy faith, where ſinne
ath abounded to the wounding of thy
eart; But thou art an old habituate
inner. As if Chriſt came from heaven
o cure onely ſmall ſcarres, green cuts,
nd not deepe inveterate wounds, diſ-
aſes of eight, of twelve, of eight and
hirty yeares old; to caſt out ſingle De-

vells, and not Legions alſo? Oh then take heede thou adde not to thy great and many ſins, a greater then all: Cains ſinne, which was greater in Infidelity than in Fratricide. All thy helpe is to looke off thy ſelfe an object of confuſion, and to look upon Chriſt an object of conſolation: And then how fiery and deadly ſoever thy ſting bee, by meere looking (a ſtrange cure I confeſſe, yet moſt approved) that is, by ſole believing thou ſhalt be cured and live.

Secondly, But forſooth thou wilt bee more mannerly than ſo; with *Peter* thou wilt not ſuffer Chriſts pretious handes to waſh thy foule feete. Take heede thy modeſty turne not into pertinacie, leſt hee ſweare in his anger thou ſhalt have no part in him, if thou ſtubbornely refuſe his gracious offer: hee liked well the humilitie of that Canaanitiſh that bore the terme of dogge, but better her confidence that would not bee fayd nay of the crummes of his Table. And ſhalt thou not tenne times more honour him and pleaſe him, in truſting his mercie, and ſealing to his truth, than in fearing his juſtice

uſtice, and dreading his power? Take
eede of Pride in the clothes of Humi-
ty. Bee not deceived, it is pride, and
igh pride, not to come when thou art
alled. Faith is Obedience, and Obe-
ience is more acceptable than Courte-
e and Complement. The ſooner thou
omeſt the better welcome. It is rude-
neſſe, and not good manners, not to doe
s thou art bidden to doe, yea, ſo often
nd earneſtly charged to doe. To doe *Iohn 6.*
he worke of God, is to believe in him,
whom hee hath ſealed and ſent to bee
hy Saviour.

Thirdly, Oh! but thou wouldeſt
aine firſt repent, amend, and doe ſome
ood workes, and then thou wouldeſt
ee bold to come. That is, thou thin-
eſt thou ſhalt not bee welcome un-
eſſe thou come with thy coſt. Thou
wouldeſt accept of a pardon if thou
ighteſt pay for it: but his are free, and
e bids thee come and buy without ſil-
er, or elſe he ſayes, thou and thy mony
eriſh. Thou wouldeſt goe the old and
aturall way to worke, What ſhall I doe
o inherite everlaſting life: but that is
ow for-done and impaſſable through

our infirmitie: Beſides, before thou canſt walke or worke, thou muſt bee alive. Did Chriſt indent with *Zacheus* for reſtitution and almes? or *Paul* bid the Iaylor firſt repent, become a new man, and then believe? No, they knew that the one would voluntarily, neceſſarily, together and immediately follow, or rather accompany the other. Wherfore ſwim out of theſe weeds, lay hold on the Rocke, and to facilitate thy birth by the act of believing, ſet before thy eyes Chriſts freedome to all ſuitors in the time of his fleſh, repelling none that truely deſired the price of his blood: And eſpecially, Gods eſteeme of Faith above all other Graces, Deeds, or Acts of thine.

Study, ſtrive, endeavour to believe, as thou doſt in a difficult point to conceive. Pray for a faculty, and for the act of believing. Be not ever believing, and never a believer; ever beginning to live, and never living. Live to day, to day is ſalvation offered, ſtep from death to life, and write this day thy birth day, and number from hence the dayes of thy life, in which, of a Child

of

of perdition, thou art made the ſonne of God through Faith, and ſo made for ever. Doeſt thou beleeve this with thy whole heart? Drive on the Chariot of thy life with joy and rejoycing, till thou come to the marke.

But what ſigne ſhall I have of the truth of my Faith? May it not be preſumption, if without repentance and ſanctitie? How ſhall I bee ſure it is not that vaine and dead Faith Saint *Iames* ſpeaketh of?

At the firſt it ſhall ſuffiſe to finde and feele a change of the minde, an unfained purpoſe, deſire, and reſolution of new univerſall obedience, which is contemporary with faith, though the younger and a ſecond brother in order of Nature: which where it is ſufficeth to warrant Faith, and to embolden the Conſcience in the firſt act of converſion. *Zacheus*, the Iaylor, and all newe Converts had not any more, could have no experience of amendment of life, and yet relyed upon the word *Believe, and thou ſhalt be ſaved.*

Chap. VI.

The Vse of Faith to Young men in Christianitie.

PVt off now thy Sackecloth and Ashes; put on the Garments of joy and gladnesse. Let not white raiment be wanting, nor oile to thy head. Live I say, live to day, live to morrow, live oh Christian for ever. Not for one or a few dayes, but all the dayes of thy life.

This thou mayst doe, if thou wilt learne to use thy Faith, not as men use Wedding apparell, for a weeke or two after marriage, and then lay it up for high and solemne dayes onely. This indeed is the fashion of believers at their first conversion: being justifyed to have peace and joy in believing the remission of their sinnes, and for a while to bee glad of their estate; but then to neglect and terminate the use of Faith, as if it had now done all it should or could doe:

doe: except till thy relapſe againe into ſome ſoule ſinne, then to recover life againe, uſing it as Vſquebath and ſtrong Waters for ſwounes and heart qualmes onely, not being acquainted with a daily and quotidian improvement of it: which ought to be as conſtant and continuate as is the uſe of Fire and Water, of Salt, of Bread, or Wine, or what ever is more ordinary and neceſſary than other: ſuch as no part of our lives may well be without. Serves Faith for Entrance and beginnings, and not for proceedings and encreaſings? Are we not nouriſhed by the ſame Elements of which wee conſiſt?

Is Faith the Midwife, and breeder of joy and peace, and not the Nurſe and Foſter-mother of them; cheriſhing and feeding thee till thou come to a full and perfect age in Chriſt? Is not the fruit of it ſweeter in the eare than in the blade?

Harken therefore to mee oh thou of little Faith, and leſſe uſe of it. Doeſt thou deſire to have a continuall feaſt, to rejoyce alwayes in the Lord? I know thou deſireſt it with all thy ſoule.

Let

Let me preſcribe a Diet, a daily diet without omiſſion, ſtrictly to bee kept, (the Lord give thee and mee grace to obſerve it) Looke how duely thou refreſheſt thy bodily ſpirits, by uſe of repaſt, or recreations; ſo often at the leaſt be ſure to cheere up thy ſoule by the uſe of thy Faith.

Let thy ſoule have two or three walkes a day up to Mount *Tabor*, that is, into ſome retired place of Meditation and Prayer, ſuch as *Iſaack's* Field, *Cornelius* his Leads, *Davids* Cloſet, &c.

But what is there to bee done; I anſwer, Still make uſe of thy Faith.

But what is that you call uſing of Faith? I now come to the point, to the chiefe myſtery of Spirituall life. Stirre up thy ſoule in this Mount to converſe with Chriſt. Looke what promiſes and priviledges thou doeſt habitually believe, now actually thinke of them, roll them under thy tongue, chew on them till thou feele ſome ſweetneſſe in the palate of thy ſoule. View them joyntly, ſeverally: Sometimes muſe of one, ſometimes of another more deepely.

and

and leſt (as Patients oft doe in Phyſicians Bills) thou ſtill complaine of obſcurity: thus doe, thinke with thy ſelfe how excellent a thing it is to have all thy debts cancelled, how ſweet a thing to have God appeaſed, how glorious a thing to bee the Sonne of God, how happy and ſafe a condition for thee to be ſure of thy perſeverance and ſalvation, how pleaſant a ſtate to bee voyd of the feare of Death and Hell, how rich and ſtately a thing to bee Heire of glory.

Feaſt-makers in ancient time had ſpeciall Officers that cheered up their gueſts: they thought it not enough to ſet ſtore of meat before them, but one muſt come in and ſay, Fall to and bee merry, Let us eat and drink, It is a good time, &c.

Thus ſay to thy ſelfe, as *Paul* to the *Corinths* (ἑορτάζωμεν) *Let us feaſt and be merry*. Chriſt hath made Holy-dayes, our paſchall Lambe is ſlaine, Have any more cauſe to bee merry? With theſe Soliloquies mingle ſome Ejaculations to Heaven, for grace and ayde: And leave not, deſcend not this Mount till thou

thou findeſt and feeleſt thy ſoule in ſome cheerely plight, revived and warmed with theſe ſpirituall Flagons of Wine, in the ſtrength whereof thou mayſt walke all the day following.

This is that which the *Spouſe* calls, Walking into the Gardens, and eating of the Fruites, &c. Which in plaine termes, I call uſing of Faith, and living by Faith. Which if thou wilt duely inure thy ſelfe unto, thou wilt not marvell why I called it, *Aſcending Mount Tabor*: thou wilt ſay thy ſelfe, upon good proofe, It is good to be here, daily to be here, often to come hither. This is that exerciſe of Faith, which *Paul* injoynes *Timothie*, and calls ſtirring up, or inkindling.

Fire in the Embers unſtirred, glowes not, heats not the houſe; Sugar in the Cup unſtirred ſweetens not the Wine. And in ſuch it is all one not to have Faith, and not to uſe it. It may well be ſayd of Money-hoorders they have no quick-ſilver, no currant money, they have no more that which they have than that which they have not. And ſo of ſuch believers as doe not thus uſe their

their Faith, they have no lively Faith. They were almoſt as good (for matter of feeling, and for preſent comfort) be without Faith. A man is little the better for a ſleeping habit. It is a rare portion, ſaith *Salomon*, and that which God gives onely to ſuch as are good in his eyes, to make uſe of wealth, to eate, drinke, and be merry: it is a much rarer to uſe Faith. What is a man the better for a Locke if hee have not the Key to uſe it withall? It is not a Trade, but a Trade well followed; It is not Land, but Land well tilled, that maintaines men.

Oh that this did as clearely appeare to the world in the matter of Faith, as it doth in all other habits, graces gifts, vertues, and good things whatſoever, that the principall beauty and benefit of them conſiſts in uſe, fruition, and action; not the bare profeſſion, yea the very increaſe and perfection of them. Vſe limbes, and have limbes, the more thou doſt, the more thou mayſt. The oftner the liberall man gives almes, and does good turnes, the more his liberality growes, and ſhines. Vſe will breed perfect-

perfectneſſe, and through diſuſe things periſh, and come to nothing; as the Plow-ſhare laid up, ruſts and conſumes; imployed, gliſters, doth good, and laſts the longer. Let any man diligently and throughly improve, and great will bee his Faith, and great the joy it will bring in.

Chap. VII.

An Inforcement of the former Vſe, with a Reproofe of the Neglect and Diſuſe of Faith.

Wherfore I ſay againe, *Live by Faith*, againe I ſay, alwayes live by it, rejoyce alwayes through Faith in the Lord. I dare boldly ſay, It is thy fault and neglect of this exerciſe, if thou ſuffer either thy owne melancholly humour, or Satan to interrupt thy mirth and ſpirituall alacrity, and to detaine thee in dumps and penſiveneſſe at any time. What if thou beeſt of a ſad cõſtitution, of a dark complexion

lexion? Is not Faith able to rectifie nature? is it not ſtronger than any elle-bore? Doth not an experienced both Divine and Phyſician worthily preferre one dramme of it before all the Drugs in the Apothecaries ſhop, for this effect? Hath it not ſoveraigne vertue in it to exterrebrate all cares, empectorate all feares and griefes, evacuate the minde of all ill thoughts and paſſions, to exhilerate the whole man? But what good doth it to any to have a Cordiall by him, if he uſe it not? to weare a ſword ſouldier-like by the ſide, and not to draw it forth upon an aſſault? When a dumpe overtakes thee, if thou wouldeſt ſay to thy ſoule in a word or two; Soule, why art thou diſquieted? know and conſider in whom thou believeſt? would it not preſently returne to it reſt again? would not the Maſter rebuke the winds and ſtormes, and calme thy mind preſently? Hath not every man ſomething or other wherewithall he uſeth to put away dumpes, to drive away the ill ſpirit, as *David* with his Harpe: ſome with merry company, ſome with a cup of Sack, moſt with a pipe of Tobacco, without

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without which they ſcarce ride or goe; if they miſſe it a day together, they are troubled with rheumes, dulneſſe of ſpirits; they that live in Fennes and ill aires, dare not ſtirre out without a morning draught of ſome ſtrong liquor: Poore ſilly ſmoaky helpes, in compariſon of the leaſt taſte (but for diſhonoring of Faith, I would ſay) whiffe, or draught of Faith.

Oh! that wiſe Chriſtians would as often take the one, as idle Guls doe the other? would not the drawing in of ſweet aire from the pretious promiſes breed excellent blood and cheerely ſpirits? It is a myſtery in bodily health that to keepe the arteries and the noſtrils, veines, and other paſſages to head, heart, and liver, cleere and free from colds and obſtructions, maintaine a healthfull and cheerefull temper. The Pipe of Faith is the ſame to the ſoule. Hee that is Aſtmaticall, narrow-breathed, or ſtraight breſted in his Faith, cannot be but lumpiſh and melancholly. Wherfore as thou loueſt thy mirth above all other, tend this vitall arterie; above all keepings keepe thy Faith, and

it will

it will keepe thy ioy: It will keepe it an even everflowing current, without ebbe and flow, clouds and eclipſes, turning ever upon the hinges of heavenly and ſolide mirth. And indeed, how or why ſhould it be otherwiſe? Doe not Chriſtians conſider how unſeemely it is for them, to goe drooping, hanging the head? Is any ſo ſimple to thinke becauſe hee is a Chriſtian that he ſhould affect a ſad carriage, a dejected looke, a demure countenance like an image? Away with ſuch Monkiſh hypocriſie. How doth it become the Righteous to reioyce? Doe they not conſider how they wrong themſelves of the maine benefit of their Iuſtification? what is a Chriſtian but his mirth? wherein doth the kingdome of Heaven conſiſt but in ioy? Doe they not ſee how they offend ſtanders by and beholders? Is not heavineſſe a checke that drives away, and mirth as a lure that winnes to the liking of their profeſſion? Men wonder to ſee a rich man that hath the world at will, all things at hearts deſire, to bee but in a fit of heavineſſe. What, ſay they, ſhould ee ayle? The Iriſh aske ſuch, what

they meane to die? but I wonder a thouſand times more to ſee one that hath Chriſt his friend, that beleeves God to be his ſhepheard, that knowes all muſt worke for the beſt, to be at any time out of tune, or out of ſorts. For a *Nabal* to bee all amort like a ſtone, it is no newes to mee; but to ſee *Nehemiahs* countenance changed, there muſt needs be ſome extraordinary cauſe: ſhould ſuch a man as hee feare, or carke, or grieve? What if it doe not yet appeare what thou ſhalt be? Is a young Warde prouder and gladder (in his minoritie) of an uncertaine reverſion, than a Yeoman of his preſent eſtate? And is not Faith an Hypoſtaſis and evidence to thee of an infallible inheritance? Canſt thou be ſad, which mayeſt ſay, not to thy belly, but to thy ſoule, Thou haſt, not many goods, but fulneſſe of all treaſures, layd up, not in the earth, where moath and canker and theeves may come, but in heavenly places, out of the Devills reach, and that not for many yeares, but for ever and ever, never to bee taken from thy ſoule, nor thy ſoule from them? Oh thou vaine man!

ſhew

ſhew mee thy Faith by thy joy: if thou liveſt dumpiſhly, and yet ſay thou liveſt by Faith, I will as ſoone believe thee as him, that ſhall ſay he hath the Philoſophers ſtone, and lives like a beggar. If it were ever well with thy Faith, could it ever bee amiſſe with thee? ſhould not the temper of thy body follow the temper of thy ſoule, and the temper of thy ſoule the temper of thy Faith? The body may incline thy ſoule, but the ſoule commands the body, and Faith is the Lord of them both. According to thy Faith ſo be it unto thee, ſo will it bee with thee. Vſe thy Faith, and have joy; encreaſe thy Faith, and encreaſe thy joy.

Chap. VIII.

The Vſe of Faith to a growne Chriſtian.

NAy Chriſtian, now I have gotten thee hither, I muſt draw thee yet a peg higher, and tell thee, it is a ſmall thing for thee to come to an ordinary pitch of cheerfulneſſe, except thy joy exceeds the mirth

of a worldling, yea of a profeſſed Epicure in the quality and quantity of it. If thy mirth be not a ſweeter and more raviſhing mirth, of an higher kind, of a more pure defecat nature, of a more cõſtant tenure, than any carnall man whatever, thou diſparageſt Faith, thou art very little and yong in the kingdome of heaven, which conſiſts not in meats and drinkes, but in joy unſpeakeable and glorious, in the joy of the Holy Ghoſt. And muſt not that needes bee another manner of joy than ever entred into the heart of a naturall man, than ever a *Sardanapalus* taſted of? Yes undoubtedly. So muſt be conſtrued that Text, 1 *Cor.* 2. not of the joyes of heaven, which here the ſpirituall man himſelfe cannot tell what they ſhall bee, but of the Goſpels joy, of the Wine and Fatlings already prepared and now revealed to the beleever by the Spirit: which if the carnall man ſcorne and ſcoffe at, thou canſt no more helpe him, or prove to him, than a ſeeing man to a blind man that he ſees orient rich colours. It is enough for thee ſecretly to feele and enjoy it. Onely it ought in thy life to be expreſſed;

expreſſed; yea, ſo to ſhine in thy forehead, ſo to bee read in the very face of thee, that their teeth may bee ſet on edge, and that they may enquire, what is thy beloved above other beloveds? what is that makes this man thus merry in all eſtates? Thus let them envie at thine, let not thy ſoule deſcend totheirs.

Are not the gleanings of *Ephraim* better then the vintage of *Abiezer*? Shouldſt thou that haſt taſted of the grapes of Canaan, long after the onions and garlicke of Ægypt? Is *Pharphar* like vnto *Iordan*? haſt not thou Rivers of water ever flowing out of thy belly? and wilt thou ſtoop to their puddle waters, to their ſtolne waters, bouſing, carding, dicing, whoring, &c. Which ſhould not thy ſoule altogether lothe and abhor, after the taſt of Faiths *Nectar* and *Ambroſia*? But even their ordinary and lawfull delights, the wine and oile, muſicke, hunting, hawking, &c, To theſe God alowes thee to ſtoope for thy bodies ſake, as the Eagle to the prey, or as *Gideons* ſouldiers to ſoope thy handfull, not to ſwill thy belly full. If *Plato* could tell the Muſitians, that

Philoſophers could dine and ſup without them. How much more eaſie is it for S. *Auguſtine* to weane himſelfe from the childiſh rattles and may-games of carnall delights, to bee merry without the Fiddle. Good leave haſt thou, yea, right and title to uſe all externall recreations, whereof before thou wert but an uſurper, but uſe them aright as if thou uſedſt them not, knowing how to put thy knife to thy throate, and how to bee without them: to bee as one that liveth not by them, but by Faith.

Were it not odious to ſee a man that hath a ſpouſe peereleſſe for beauty to liue with a deformed blouſe? to ſee one profeſſing ſome liberall Science, to live by ſome baſe manuall Trade? no better ſight is it to ſee a Chriſtian upholding his joy by courſe and earthly pleaſures, that hath more noble and generous, yea, Angelicall delights; than which, what hath heaven better but in degree onely, and manner of fruition? what hath this world comparable? Alas poore Philoſophers, when I reade your Treatiſes of tranquillity of mind,

of conſolation, of remedies againſt both Fortunes, though in ſome things you come neere the kingdome of Heaven, yet how dull are your comforts to one of ours? the higheſt of yours to the loweſt of ours? Had you but through a crevis or Lettice ſeene the things which the eye of Faith ſeeth with open face, how would you in compariſon of Chriſtianiſme have loathed your Stoiciſme and Epicuriſme? Had you but with the tip of your tongue, taſted of Faiths dainties, how would you have magnified Faith above all your Cardinall virtues? You that ſo compoſed your lives by jejune and empty contemplations of an Antarchy in virtue by the rules of nature; what ſtately lives would you have led and lived, if the grace and hopes of the Goſpel had appeared to you by the rules of Faith? As for you Poets of the lighter and pleaſanter veine, when I read your Odes and Sonnets, chanting out your choyce joyes and loves, your wiſhes and vowes, framing a conceited happineſſe to your ſelves, as the higheſt you could imagine or deſire, what low

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ſtreines and meane aire doe I reckon them, in compariſon of our Chriſtian and Divine hymnes? what pittifull ſubjects for ſuch ſublimated wits? what difference betweene your oaten pipes, and our heavenly harpes? *Salomon* that loved both theſe loves, lived both lives, and ſung ſongs of both ſorts, when God raiſed his muſe to an higher tune, and taught it to ſing the *Song of Songs*, how deſpiſed hee his former windy vanities in compariſon of his new Spirituall delicacies?

Wherfore O Chriſtian that haſt ſuch tranſcendent objects of thy thoughts above all other men, why ſhouldſt thou not ever keep thy ſoule upon the wing, ever in a manner bee in the Third heavens, rolling and tumbling thy ſoule in theſe beds of Roſes: I meane theſe meditations of thy Iuſtification, Sanctification and Salvation through Chriſt, without which why ſhould one day paſſe thee? why any one part of a day? why ſhould not thy ſoule have her due drinkes, breake-faſts, meales, undermeales, bevers, and after-meales, as well as thy body? Thus to redeeme time,

time, thus to taske and tie thy ſoule to ſuch a heavenly round of worke, would it not make the Mill of time pleaſant, the yoke of buſineſſe eaſiie? would not pretious time glide ſwiftly and eaſily away like a boat with full wind and tide needing no oares, or a free mettled horſe needing no ſpurres, needing no idle paſtime to drive it before thee? ſhall it not bee a pleaſure to thee to want other pleaſures? thus mayeſt thou make all thy dayes, Chriſt-tides, Eaſters, Whitſundaies, Birth-dayes and Holy-dayes: not envying *Felix* his felicity, *Feſtus* his feſtivity, not *Dives* his daily purple and delicious fare: but living a life Kingly and Angelicall in compariſon of the vulgar ſort.

Chap. IX.

An Objection anſwered, and paſſage made to the life of Sanctification.

HAppily thou replyeſt, all this were poſſible and eaſie, were it not for that even amiddeſt this diligent practice of Faith

Faith, even in the ſtricteſt watch, in many things the beſt faile, many knowne frailties will eſcape, and more eſcape unknowne: And how can mirth chuſe but be damped with frequent ſlips?

The anſwer is, ſuch an one as keepes the watch of his God, and pretermits no day without the forementioned duties, ſhall ſeldome or never fall into any foule ſlowe, and daſh the ſhip of his Faith againſt any dangerous rocke, and if hee doe, long hee cannot lie, but his Faith will ſet him on worke to goe out, weepe bitterly, and make his peace preſently with his Lord, and Conſcience, that hee may enjoy his wonted repaſts: And for his ordinary infirmities it will daily fetch him out a pardon of courſe, waſhing and ſcowring his ſoule every morning and evening, more duely than any Phariſee his face or hands: and ſet him on worke every day as hee runnes into arrerages, to draw the red lines of Chriſts Croſſe over the blacke lines of Gods Debt booke. And what if as an All-ſeeing God hee ſees our violation of his Law, and knowes better than our owne conſciences every peccant Act of

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ours, in thought, word, or deed: what if God looke upon the Hand-writing againſt us; Doth hee not ſee the Bills cancelled with the precious Blood of his Sonne and our Surety? which for matter of guilt, defilement, and puniſhment is all-ſufficient, to expugne, cover, nullifie, aboliſh, and wholly to take away our ſinnes, in ſuch ſort that he neither ſees, will ſee, nor can ſee them as ſinnes and debts bearing action againſt us, obliging us to any penalty, no more than the Creditor who though he ſees the *Items* in his Book, and knowes what debts have beene, yet ſees them croſſed, cleared: And what thought then neede the Debtor take for ſuch debts? Why, but is not this to make Faith a Pander to ſinne? And to make good the Papiſts and Worldlings ſlander of *Solifidians*, that make no more of it, but drinke and take Tobacco; ſin, and believe; get a pardon of the old, and a licenſe for the new.

Oh peeviſh and froward Generation, to whom it is not given to know the myſterie of Faith, which is of the nature of Soveraigne mundifying waters, which

which ſo waſh off the corruption of the Vlcer, that they coole the heat and ſtay the ſpread of the Infection; and by degrees heale the ſame. And of Cordialls; which ſo comfort and eaſe the heart, as alſo they expell the noxious humours, and ſtrengthen nature againſt them.

Theſe are miniſtred onely to prepared bodies, theſe Pearles are not for Swine, this Divinity wee preach not in *Gath* and *Askelon* to uncircumciſed prophane ones, that will turne every good thing to their owne deſtruction: But this belongs to the ſealed Fountaine, to the Spouſe of Chriſt alone: which when ſhee hath waſhed her feete, how loath is ſhee to ſoule them againe? When ſhee hath appeaſed her Beloved, how doth ſhee adjure herſelfe and others by the Hyndes and Roes, not to awaken and offend him againe?

The Text ſaith, Not every hypocrite, every profligate profeſſour of Faith, that lives as hee liſts, ſhall live by his Faith, but the *Juſt* or *Righteous*. Which golden Sentence is indeed ambiguouſly

biguouſly enunciated of purpoſe by the Holy Ghoſt, that it may either way be taken, *The Iuſt by his Faith ſhall live*: Or, *The Iuſt ſhall live by his Faith*; yet ſo, as it hath but one right eare to bee holden by, and that is onely for the hand of the Righteous man: Implying, that whoſoever believes or lives by his Faith, is alſo and muſt of neceſſity bee a righteous man, a juſt man, not onely imputatively, but inherently in part: ſuch an one as unfeignedly loveth Righteouſneſſe, ſtudieth the practice of it, denyeth and hateth all unrighteouſneſſe, endeavoureth every day to bee more and more righteous, and ſo deſerveth the denomination of Righteous.

So that looke how the rationall ſoule includeth and implyeth the animall, ſo doth Iuſtification, Sanctification, being individuall.

CHAP.

Chap. X.

How Faith Sanctifies and mortifies.

SO I slide into the second part or kinde of Christian life, consisting in holinesse and righteousnesse: which I shall easily demonstrate not onely to bee an individuall companion, but a naturall and necessary effect of Faith.

For looke how the strength of the heart breedes not onely cheerefulnesse but activenesse: Motion as well as health (whence it is that life, is put for livelinesse and agility) drives away all lassitude, hebetude, and indisposition, brings in aptnesse and delight to stirre: the like doth Faith in the soule: which may as the former in the body, for a time stand with some sleight distempers, spots of the skinne, atche of limbes, but not long with deadly diseases, either vanquishing them, or vanquished by them. This noble vse of Faith will excellently appeare

peare in both the parts of this new life, *Mortification* and *Vivification*: And in each of theſe, two manner of wayes doth Faith produce this effect; partly as a moving, partly as a procreant cauſe. In the firſt kinde admirable is the *Peitho & Suada* of Faith above all the Oratory in the World: All the common incentives taken from profit, pleaſure, and honour, all the Topicke places of Logicke, Figures of Rhetoricke: what poore and weake engines are they to the irreſiſtable Petarre of Faith, which ſayeth, but *Ephata*, and preſently our Everlaſting Gates yeeld and ſtand open.

For thus it goes to worke with us, hath Chriſt given himſelf for thee, forgiven thee ſo many debts, conferred favours of all kindes vpon thee, and what haſt thou to retribute? If thou give all thy goods to the poore, thy body to the fire, thy ſoule to his ſervice, yea, were every hayre of thine head a man or Angell, were not all ſhort of recompence? Loveſt thou, loveſt thou this Saviour of thine, and dareſt thou, or wilt thou dare venture vpon any thing

thing displeasing him, is there any thing too good, too hard or deare for him? *Mary*, if thy teares will wash his feet, wilt thou not powre them out? is thine hayre too good to be the towell? is there any Spicknard too costly for his head? *Ioseph*, the Lord requireth the handsell of thy Tombe, and wilt thou deny him? *Zacheus*, lovest thou thy wealth above his honour that hath saved thee? *Stephen*, lovest thou thy life above thy Master? Can, or did any Believer give the nay to these melting commands or commanding entreaties of Faith? will it take the repulse? Doth it not constraine and extort more then all Rackes and Strapadoes? allure more then all wages and prizes? Doth not this Magnes as easily draw weighty yron as other Iet doth strawes? so that when thou wouldest be sure to speed and obtaine any thing of thine untoward heart, set Faith a worke to make the motion, and that will be sure to speed; not onely by this perswading faculty, but also by a Divine power secretly effecting what it requires, conveying into the heart, will

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and ability unto the deed. It ſtands not without doores as a Mendicant Flexaminous perſwader, but enters into the cloſets of the heart, ſhoots the barres, unlockes the bolts, takes away all reluctation and redaction, infuſeth a pliable willingneſſe: of wolviſh and dogged, makes the Will lambe like and dove-like: of wilde and haggard, morigerous and manſuete.

No otherwiſe than the medicine curing the vicious ſtomacke, and reſtoring it to health; makes it long for wholſome meate, as before for coales and aſhes.

All this it doth by fetching ſupernaturall efficacie from the death and life of Chriſt, yea, part of that mighty power whereby Chriſt raiſed himſelfe from the dead, cured all diſeaſes, and wrought all his Miracles: By the vertue whereof it metamorphoſeth the heart of man, creates and infuſeth new principles of action. Make triall of this in mortifying thy fleſh to ſinne, and quickening thy ſpirit to holineſſe.

For example, complaineſt thou of ſome prevalent corruption, ſome violent

lent paſſion that oft carries thee headlong againſt thy deſire and reſolution, as *Caſtruſius* to *Hierome*, who ſhall help mee ſubdue *Nebuzardan*, *Goliah*, *Holofernes*, my raging luſts that are too mighty for mee? Anſwer thy ſelfe as *David* himſelfe to the like: Through thee, O Lord, ſhall wee doe valiantly, over Edome ſhall I caſt my ſhooe, &c. yea, when thou haſt ſpent all thou haſt upon other Phyſicians, tryed all morall concluſions of purpoſing, promiſing, reſolving, vowing, faſting, watching, ſelfe-revenging, yet get thee to Chriſt, and with a finger of Faith, touch but a hem of his Garment, and thou ſhalt feele vertue come from him to the curing of thy diſeaſe. What if thou haſt often encountred thine enemie, and received the foile, relapſed after victory; yet caſt not away the ſhield of Faith, but with the Iſraelites againſt the Benjamites the ſecond and third time, ſet afreſh in the name of the Lord, and they ſhall flie before thee.

Complaineſt thou with *Auguſtine* of his inbred, hereditarie, habituall inveterate vices, holding thee in the Adamantine

mantine chaines of cuſtome, againſt which thou haſt often reſolved, and reſolved, *modo & modo*, now I will leave them, and now I will forſake them. Why ſhould I not as well as ſuch and ſuch, as *Potitian* and *Victorinus*, and yet they keep thee Priſoner ſtill, full againſt thy will and endeavours. Finde out the cauſe, which hee had revealed to him, *ante ſtas & non ſtas*, Thou ſtandeſt upon thine owne feet, and therefore falleſt ſo fouly, thou wilt like a Childe goe alone and of thy ſelf, and therfore getteſt ſo many knockes. Die to thy ſelfe, renounce the broken Reed of thine owne Free-will which hath ſo often deceived thee: and put all thy truſt in the grace of Chriſt, and it will crucifie the old man, and give him his *hoc habet*, his deaths wound, pierce his ſides, and breake his knees in pieces. Bee weake in thy ſelfe, and ſtrong in the Lord, and through Faith thou ſhalt be more than Conquerer. Leave tugging and ſtruggling with thy ſinne, and fall with *Iacob* to wreſtle with Chriſt for a bleſſing, and though thy ſelfe goe limping away, yet ſhalt thou bee a Prince with

God, and be delivered from *Esaus* bondage. Yea, what if Satan, what if Legions of principalities and powers, have long held poſſeſſion in ſome ſtrong Fort of thy heart, beginne to plead preſcription, ſcorning as the *Iebuſites* to be ejected out of their impregnable Tower: haſt thou Faith, and canſt thou believe? perſiſt in reſiſting and hee ſhall flie, and thou ſhalt ſee him fall like lightening before thee. CHRIST raiſed from the dead, not onely the daughter of *Iairus*, which was yet within bed, not laid forth: nor the Sonne of the Widdow, newly carrying out of the Gate to buriall; but *Lazarus* that had foure dayes lyen in the Grave; to that end ſaith *Auguſtine*, That ſuch as have long beene dead in ſinne, yea, ſuch as upon whom Satan hath rolled the Stone of Cuſtome, and ſuch as ſtinke in the noſtrills of the World, through putrifyed ſores of ſinnes, ſhould not yet deſpaire, but know that which falls out in frequent experience, Faith can cure diſeaſes paſt all other cures and hopes. Through Faith thou ſhalt roll away the Stone from the Cave of *Makpelah*

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and take out the five Kings that have domineered and tyrannized over thee, ſet thy feet in the neckes of them, and triumph over them.

Chap. XI.

How faith Vivifies.

And what is there yet further, thou wouldeſt have Faith doe for thee? Oh, ſayſt thou! it is not enough to bee healed of the diſeaſe, unleſſe thou mayeſt take up thy bed and walke, yea, and leap and skip as the lame reſtored to his limbes. Oh! that I could finde that life of Grace which I ſee in ſome that can make it meate and drinke to doe the will of God.

Though I bee not peſtered and maſtered with any raigning corruption, yet I find my ſelf ſo dull and untoward, that I take no pleaſure in my life. Know alſo that this quickening power, Faith onely can helpe thee withall. To pray, to meditate, to have thy converſation

in heaven, to keep a Sabbath cheerly, is as eaſie to thee as to yron to ſwim, and ſtones to aſcend upward, but nothing is unpoſſible to Faith: it can naturallize theſe things unto thee, metamorphoſe thee, make thee a new creature, of a moule of the earth, a ſoule of heaven, of a Snaile, a Dromedarie: ſuch a change as the Sunne works in the vapour, when of an earthly heavie ſubſtance, it makes it light and aerie, apt to aſcend into the middle Region. Such a change *Cyprian* ſaith hee felt in his converſion: And how elſe came *David* to that high delight in Gods ſervice, that hee loved the Commandements of God more than thouſands of gold and ſilver, the honey, and the honey-combe, that hee roſe at midnight to meditate in them. The ſelfe ſame duties may be done by the Civill man, and by the Believer, for the out-ſike and deed done: both may goe to Church, heare a Sermon, reade a Chapter, but the one goes as the Beare to the ſtake, as a Slave to the mill, and the dullard to Schoole, in compariſon of the other, who hath a different internall principle: which is

as

as a ſpring and oile to the wheeles that makes them goe ſmoothly and currantly, makes the yoake light and eaſie. They that truſt in the Lord ſhall renew their ſtrength, lift up the wing as the Eagle, runne and not be wearie, walke and not faint. *Eſa.*40.31.

Faith it is that fetcheth ſappe from the roote Chriſt, that makes every tree bring forth fruit in it kind, every Chriſtian in his owne calling. What elſe made *David* ſo worthy a Souldier? what taught his fingers to fight, ſo that a bowe of ſteele was broken in his hand? What made *Paul* an able Miniſter of the Goſpell, gave him the doore of utterance, made his tongue as the pen of a ready writer? *Hee believed*, therefore hee ſpake. What made *Oneſimus* of a falſe eye-ſervant, truſty to his Maſter as to the Lord? The like might bee ſayd of all Trades and Sciences.

Look what a full treaſurie of all ſorts of graces Chriſt hath ſtored up in him, Faith draineth and deriveth them out of his fulneſſe to the uſe of every ſeverall Chriſtian, even *Grace for Grace.*

Faith is the Conduit Cocke that watreth all the Herbes and flowers in the garden. All which the more I conſider, the more I pittie the prepoſterous care and unhappy travell of many well affected, who ſtudy the practice of this and that vertue, neglecting this cardinall and radicall vertue. As if men ſhould water all the branches of a tree and not the root: Faine would they abound and ſhine in patience, meekneſſe, zeale; yet eſtabliſh and root not themſelves in Faith, that ſhould maintaine all the reſt: are ambitious to doe good workes, build Hoſpitalls, give Almes, but ſtudy not to doe the worke of the Father. And what is the worke of the Father, but to believe in the Sonne whom hee hath ſealed and ſent into the world to bee relyed on for Salvation? Which worke is the gratefulleſt worke that wee can performe, and which will make grateſull all that wee doe beſides: without which all that wee can doe will not pleaſe him. What cares hee for thy thouſand of Rammes, thy Rivers of Oile? Hath hee not ſhewed thee, O man, that hee that truſteth in his Sonne,

Sonne, honoureth him moſt of all, in putting to his ſeale that hee is true. This honour if thou wouldeſt doe unto him, hee would honour thee with all other Graces, and with-hold no ornament, no good thing from thee, if it bee fit for thee. Meeke thou ſhalt bee as *Moſes*, patient as *Iob*, zealous as *David*, thy ſoule and life embroydered with all kinde of ſhining Graces, as the High Prieſts apparell with Iewells. Wherefore adde this preſcript to the former when thou art on the toppe of Mount *Tabor*, ſolacing thy ſoule in thy Lord, and his favour through Faith; feaſting and banquetting with him as *Eſther* with *Ahaſueroſh*. Bethinke thy ſelfe what ſuit thou haſt to him, what troubleſome enemy thou wouldeſt be rid of, ſuppoſe it bee ſome potent *Haman* of pride, make but thy complaint, and it ſhall be executed and crucifyed before thine eyes. Conſider what grace thou ſtandeſt in need of, and make thy petition as *Achſah* to *Caleb*, and he ſhall give thee the ſprings above and the ſprings beneath. *Iudg.* 1. 14.

This preſcript if thou wilt daily obſeve

ſerve ſome dayes more largely and fervently, as the Spirit that blowes how and were it liſts ſhall aſſiſt, and as occaſion ſhall require: but every day ſomewhat more or leſſe; though I will not promiſe thee thou ſhalt attaine to perfection of degrees, ſuch as the perfected ſpirits of the juſt enjoy in glory: becauſe here thou ſhalt ever believe but in part, and therefore be holy but in part: yet this I dare promiſe, as thou groweſt from Faith to Faith, ſo ſhalt thou grow from ſtrength to ſtrength in all other graces, till by degrees thou attaine to the fulneſſe and maturity of age in Chriſt, which ſhall make thee a Saint in the earth, a light in this darke world, and make thee able to live in holineſſe and righteouſneſſe all the dayes of thy life, with much more comfort to thy ſelfe, and credit to the Goſpell, than ſtrangers to this Life of Faith, either doe, or imagine may be done.

CHAP.

Chap. XII.

How Faith upholds Life in Affliction.

SAy then, oh Chriſtian, is there any thing yet behinde that may impeach the compleate happineſſe of a Believers life, ſpeake now if there be anything that hinders it, which Faith cannot helpe?

Oh! yes ſayes the Fleſh (which ever is cowardly and loves eaſe) though a man be never ſo juſtified and ſanctified, yet may hee live in poverty, in croſſes, yea in great and manifold preſſures, and what a life can there be in ſuch extremities? Oh how doth Faith here lift up the Creſt, ſhine and triumph above nature, reaſon, and all morall vertues in her incomparable valour? Being in all theſe not as they, onely a patient perforce, or a meere bearer, but more than Conquerer; not onely not daunted, but rejoycing to fall into manifold trials and tenta-

tentations; knowing it ſelfe to bee the Adamant that nothing will breake; the Palme that ſinkes not under the waighties of burdens; the Oile that ever over-ſwimmes the greateſt quantity of water you can poure upon it; the ſheat Anchor, that holds when all other tackling breakes. Here is the Crowne and Garland of Faith. Were it not for conflicts, what ſuperexcellēt uſe were there of Faith? every Cocke-boat can ſwim in a river, every Sculler ſaile in a calme, in daily and ordinary guſts every man of a patient temper, or cheerly diſpoſition can hold up the head, but when a blacke tempeſt comes, a tenth wave flowes, and one deepe calls another, nature yields, ſpirits faint, heart failes: then to ſtand erect, then to live and raigne, that onely can Faith doe, which hath the Word for the Compaſſe, and Chriſt at the helme. The greateſt adverſities that are, are but the exerciſe, yea the foile and luſtre of Faith. Man glories when hee can tame Tygers and Lions, thin' es himſelfe a ſtately King when hee can make an Elephant bow and ſtoope to him, when hee leades a Beare on the

Ring,

Ring, or can handle a Serpent without hurt; but what a ſmall conqueſt is this to that of Faith; when it makes ſhame, poverty, ſickneſſe, perſecutions, baniſhment, yea death it ſelfe, not onely not dreadfull and harmefull, but tractable and ſerviceable? Queſtionleſſe, great and ſundry advantages hath a Chriſtian by vertue of his Faith, above any Naturian or Politique by all his reaſon; onely, here is the defect of Chriſtians, that they want skill, or elſe forget to hold up their Shield when a dart comes ſuddenly upon them. Like him that was robbed by a Thiefe with a ſtaffe onely in his hand, having himſelfe a Piſtoll at his backe ready charged, but ſurpriſed upon the ſuddaine, altogether unmindfull, or unable to uſe it. And if a man hath a Target that is impenetrable, what is hee the better if his heart or Art faile him when hee ſhould defend himſelfe by it? This makes Chriſtians when they aile any thing with *Saul* to runne to *Endor*, with *Aſa* to ſend out to the Phyſicians, as if Faith could ſtand them in no ſtead. When therefore a ſtorme riſes, preſently run and awaken thy

1 *Sam.* 28. 7.
2 *Chron.* 16. 12.

thy ſleeping Faith, knocke at Faiths doore, ho Faith, helpe at a pinch, now doe thy office, and Faith will preſently aide and relieve thee with one of theſe ſpeciall Cordialls.

Firſt, whereas ſenſe and reaſon did but dimmely and cloudily ſuggeſt to their followers certaine broken and confuſed opinions, little better than dreames of deſtiny and providence: Faith will confidently and evidently aſſure thee of this ground of comfort, that the leaſt tick befalls thee not, without the over-ruling eye and hand, not onely of a wiſe God, but of a tender Father, and fellow-feeling elder brother, who knowing thy mold, doe more exactly meaſure out every Croſſe unto thee, than the carefulleſt Apothecaries doe their Scruples and drammes of dangerous Phyſicke.

Secondly, out of this principle, Faith will extract theſe infallible concluſions, this eſtate is not the axe of perdition, but the pruning knife of affliction, this cup is not a potion banefull, but medicinable, how bitter and wringing ſoever. Whatever befalls being in Chriſt, it cannot

cannot bend to thy confuſion, condemnation, or utter undoing, but an iſſue ſhall bee given out of it. What terrible noiſe ſoever the ſtorme ſhall make over thine head, it ſhall bee but as haleſtones upon the tiled or leaded Houſe that rattle more than hurt. Thou art kept by the power of his might, the evill one ſhall not touch thee, thou art in ſafe harbour under the Rocke Chriſt, and mayeſt know in whom thou haſt truſted, and art ſure never to bee confounded. If it be ſickeneſſe or poverty, it is in thy Fathers owne hand: if the rod bee in ſome malicious enemies hand, if he turne thee over to a Servant to ſcourge thee, and dreſſe him in the Devills habit to ſcare thee, yea, though Satan himſelfe buffet thee, yet he ſtands by, lookes on, will moderate and number the ſtripes: the Devills could not goe one inch beyond commiſſion in the Swine: hee knowes thy ſtrength is not the ſtrength of Whales or ſtones, and therefore will not permit them to lay on more than thou ſhalt well beare: his wiſedome and grace ſhall bee ſufficient for thee. Hee that is in good termes with

with a Prince feares not the approach of Heraulds or Purſuivants, hee that is out of debt feares not Bailiffs or Sergeants, but imagines they come upon ſome good meſſages.

Affictions are ſcarbugges to wicked men, as buſhes to Theeves; but if thou bee a believer, at peace with God in Chriſt, they lay off their terrible vizard, and come with an amiable countenance. God thy Father hath given the whole hoſt and army of Afflictions more inviolable charge than *Davids*, *Doe the young man, my Sonne* Abſolon *no harme*, Doe my annointed no harme.

Thirdly, Faith will further aſſure that hee hath not onely given them a prohibition or negative commiſſion, but an affirmative injunction to doe thee all good that may bee: hee hath ſayd unto them, purge, refine, try, exerciſe, breed the quiet fruit of righteouſneſſe, give him experience of his Faith, make him bring foorth more fruit: ſo that though there bee in thy Phyſicke ſome maligne or poyſonfull ingredients, yet being adminiſtred by him that knowes thy temper and diſeaſe, and intirely affects

fects thy health, it ſhall bee ſo mingled with allayes and correctors, that the confection ſhall be good, and all together ſhall and muſt worke for the beſt. When thou feeleſt thy bowells wring, or (as in a Sea-ſickneſſe) art dead ſicke for the preſent, remember thou ſhalt be the better many daies after. And though with *Iob* and *David* thy querulous fleſh complaine, and grunt and groane, yet when it is over a little, thou ſhalt bee able to ſay, *Oh this was good for mee!* I would not for any thing but I had borne the yoke in my youth, that I may live the more comfortably in age: Conſidering that ſicke thou art, and that of many humours, thy Father ſhould not love thee, if hee ſhould feed thee with ſweet meats, and mingle no Aloes with them: much folly is bound up in thy back, and if thy indulgent Father ſhould forbeare the rod, he ſhould hate and not love thee.

Fourthly, Moreover, Faith will reminde thee of Chriſts partnerſhip in thy affliction, and of thy conformity with him, *the firſt borne onely begotten and intirely beloved* ſonne of God. If

hee that was without ſinne, yet was not without ſtripes, wilt thou looke to bee a cockered *Adonijah?* And what if the Croſſe bee heavie, and thou a weake Child, yet Chriſt a Giant at one end, beares part of it, and makes it light and eaſie; hee is quicke of feeling; when *Stephen* is ſtoned, he ſaith, *Saul why perſecuteſt thou mee?* Beſides, what more honorable Badge and Cogniſance canſt thou have of thy Sonſhip, than this reſemblance of him, not as now glorifyed in the heavens, which thou muſt ſtay for till thou come here, but as in the way to glory, when hee deſpiſed the ſhame, ſuffered the Crowne of Thornes, the Scepter of Reed, the Spittings, Buffettings, Mockes and Mowes, and all Reproaches of vile ſinners, the piercing of the Speare, and ſhewed himſelfe to bee the Sonne of God, not by deſcending from the Croſſe, but by enduring the Croſſe: *And ſhall I not* (ſaith hee) *drinke the Cup which my Father hath tempered?* And if thou wilt bee his Diſciple, the firſt leſſon in his Schoole is, Chriſts Croſſe, Deny thy ſelfe, take it up and

ollow him, and glory with the Mar-
yrs, Now am I like my Lord and Ma-
ter.

Laſtly, Faith will ſet before thee as before him, the infinite recompence of reward, not onely renowne in this World, which yet by Faith the patience not onely of *Iob*, but of all Martyrs have obtained, but that farre more excellent Hyperbolicall weight of glory: Which *Paul* eying, counted his afflictions (which to us would have beene intollerable) light and momentany, not worthy the naming in compariſon: which made him not onely not to weep and howle, but ſing in the Dungeon and reckon it a ſpeciall favour and honour to be counted not onely a believer, but a ſufferer for Chriſt. And God forbid that a believer ſhould glory in any thing ſo much as in the Croſſe of Chriſt, in his wounds and ſcarres for his Lord and Maſter: As that worthy *Vincentius* ſaid to the Tyrant, *Threaten theſe things to your Courtiers and Carpet Knights; Rackes, Strappadoes, torments, are but a play to us: wee Souldiers chuſe to bee in Chriſts garriſon, rather than in*

the Court: in the field and fore-front of the battell than in the Palaces of Princes. The more hazard and perill, the more glory and honour. And what elſe deſire wee but to die daily, that the life in Chriſt may be manifeſted in us? Yea, in the very inſtant of death, Faith helps the beleever to live, ſo as hee may bee ſayd not to ſee death, and never to die, (but that requires a juſt Treatiſe by it ſelfe.) Let all the complaints, grievances, wants and miſeries of the world bee ſearched and gaged, the bottome will bee found either to bee want of Faith, or of the uſe and practice of Faith: So that wee may well ſay with *Auguſtine*, to any Chriſtian ſinking under his Croſſe, or ſhrinking at his enemy, *Haſt thou loſt thy Faith?* And conclude with that worthy Enſigne-bearer of *Chriſt*, *Many are the troubles of the Righteous*, but *by Faith we ſtand, by Faith we fight, by Faith we overcome.*

Fox in 14. Apoc.

CHAP.

Chap. XIII.

An Epiſtle to the Reader, preſſing the Vſe of Faith.

NOw Reader, for ſo I chuſe to call thee in a Poſtſcript, when thou haſt read the Booke, rather than in a Preface, when thou mayſt there leave as many doe. Give mee now leave to grapple with thee, and miniſter to thee an interrogatory or two.

How many doeſt thou know within thy Conſcience, live this life of Faith? Many thou ſeeſt live by their Lands, by their Wits, by their ſhifts: but how many by their Faith? For the want of this uſe of Faith, Doe not many poore Chriſtians thinke and ſay of it, as a poore labouring Countrey-man ſayd to his neighbour in ſerious private talke, that he never believed there was any ſuch ſumme as a thouſand pounds of money, but that onely rich men gave it out ſo, in boaſting, or policie, to excite others to labour: So ſaith the

common Proteſtant, out of doubt there is no ſuch ſweetnes in the life of Faith: For wee ſee not believers ſo cheerefull and contented above other men. If Artiſts and Tradeſmen did no more daily and duely follow their worke, than moſt Chriſtians doe practice their Faith, would they not be ſtarke beggars? But to aske thee a more profitable queſtion, Leave judging of others, and anſwer mee in good ſerious ſooth betweene God and thy ſoule, Haſt, and doſt thou thy ſelfe live by thy Faith? Let mee a little put thee to it, prove and examine thy ſelfe, and take for inſtance this preſent weeke or day paſt wherein thou readeſt this little Manuall. How haſt thou, and uſually doſt thou ſpend the day? what thought didſt thou awake withall? what was thy morning draught for thy ſoule next thy heart? what hath cheered and made thee merry in private and in company? whether thy ſports and meales more than thy heavenly ejaculations? Deale plainly now with mee and this Booke (which ſhall witneſſe againſt thee, if thou refuſe to practiſe it when thou haſt read it

but with thy ſelf. Haſt thou, or haſt thou not challenged ſome time more or leſſe, halfe or quarter of an houre at the leaſt, for this exerciſe of thy Faith? haſt thou not troubled thy ſelfe about the many things that this one onely needfull hath been forgotten (that which only ſhould bee called worke and buſineſſe?) haſt thou not melted the day, yea it may be the weeke, or month paſt, and made thy ſoule wholly to faſt and pine for want of theſe refreſhings? if ſo, as I juſtly feare it in moſt of my Readers, how much more in ſuch as are uſually no Readers? why then let thy heart ſmite thee for thy folly, ſmite thou thy ſelfe upon the thigh, and ſay, How have I lived, or rather not lived, but conſumed precious dayes in time-eating Vanities? How comes it about that the greateſt part of my life is the leaſt part wherein I have lived?

Oh then recover and recollect thy ſelfe before thou goe hence, and be no more. Wilt thou die before thou haſt lived, as Boyes ſlubber out Bookes before they learne their leſſon? Oh learne to live this life, it is never too late, it is

never I am ſure too ſoone, it is no ſhame to learn it what age or condition ſoever thou bee of. Be thou Prince, Potentate, Nobleman or Gentleman, though few ſuch Readers I looke for: remembring well what *Bradford* tells the Earle of *Bedford*, and *Auguſtine* tells *Romanian*, whiles he was in the mouths of all men, moſt honourable, moſt munificent, moſt fortunate, in the full of his proſperity, in the ſource of pleaſures, in the toppe of greatneſſe, &c. Who durſt liſpe a word of a better life, of a true happineſſe, or what boot was it for any man to make mention of any ſuch matter? Yet if any ſuch, God will perſwade to make triall of this life, thou which ſayeſt, What is a Gentleman, but his pleaſure, ſhalt then tell mee, as *Salomon* of his youth, ſuch Gentry is but vanity, true pleaſure there is none but in this life. What is a Chriſtian but his Faith, and what is his life but the uſe of his Faith? Beeſt thou a Scholler, a Prophet, or a Sonne of the Prophets, what is thy worke, what is thy ſcope, or what ſhould it bee in thy ſelfe and others, but this life of Faith? What is *Paul* or *Apollos*, but ſuch as by whom

1 *Cor.* 3.

whom you have believed? What-ever you teach, before, you have taught this, you were as good Preach to the ſtooles and ſtones of your Churches? What are your Auditours but dead bones, and skulls, till they believe, and till Chriſt bee formed in them. Get firſt an hold whereon you may faſten your Engines to draw them to vertues and good workes. You which would doe that in ſoules which *Eliſha* did in bodies, raiſe them from their graves: Interpreters one of a thouſand get the tongue of the learned to declare their righteouſneſſe unto them, the righteouſneſſe I ſay of Faith: ſhew your ſelves skilfull workemen, ſuch as have beene brought up not onely in moralls of the heathen, ſubtilties of School-men, ſentences and conceits of Poſtilers roſaries deſtructories Anthologies, but in the wholſome word of Faith, which is the Arme and power of God to the ſalvation of every believer. Above all let it be our wiſdome to live our ſelves by that which wee teach other to live by, wee that have, or might, or ſhould have more Faith than common Chriſtians, is it not a ſhame

a ſhame if wee live not more happily and carefully than private Chriſtians? not by our Livings, wherein the Laity have gotten the ſtart of us for the moſt part, but by our Faith, wherein wee have the advantage of them, or elſe ſhame be it to us.

Is it not a ſhame to ſee an owner of a thouſand pound a yeare live as meanely as a poore Farmer? a Maſter and profeſſour of an Art, as a meane practitioner? Yet this muſt I ſay even to the meaneſt tradeſmen and pooreſt people, this life belongs not to ſuch onely that are booke learned, but is equally obvious and open (as the Kings high way) to all ſorts of Travellers to Heaven. Honourable lives, pompous lives, voluptuous lives, poore folkes have ſmall hope to attaine unto: but a true happy life they may and doe live as well as the learnedſt Clearks and greateſt Princes, if they get the gift to practiſe that, which ſuch for the moſt part doe but ſtudie and talke of. To conclude, whatever thou art or who ever, that deſireſt to mend thy condition, to better thine eſtate, to multiply thy life, to change th

thy few and evill dayes of thy Pilgrimage, into good and many: behold, here is the art of living well and living long. Life is not to be numbred by the houres, but meaſured by cheerfulneſſe, as monyes not by tale but value. A little piece of gold containes a great many pieces of ſilver. Manhood conſiſts not in the bulke of bones, but in the mettle and ſpirits. Is not one weeke of an healthy man, better than a yeare of a craſie; one ſun-ſhine houre, than a gloomie day? I have often muſed how a man might come neereſt to that life which *Adam* loſt, and recompence this latter age of the world (wherein the lives of men are ſo contracted) the longævity of thoſe that lived before the Floud. And this is the beſt helpe I finde: To live well is to live twice. A good man doubles and amplifies his dayes: one may ſpeake as much in few words as another in many. *Perſius* wrot more in a few leaves, than *Marſus* in large volumes. One day ledde by the rules of Faith, is better than an immortality of vanitie. A man may live to as good content to himſelfe and others in a ſhort

a ſhort ſpace, as others in a long life, ſome are old in yeares tediouſly drawn out, others in houres cheerefully ſpent, ſome have beene long, and others have lived long, and they onely are ſuch as have lived this life, of whom I conclude, as doth the ſtory of the Kings, *Ieremiahs* Propheſie touching *Zedekiah* upon his advancement by the King of Babel, his portion was a continuall portion, a Kingly portion, every day a certaine all the dayes of his life, ſuch I ſay it is, or might bee, if Chriſtians might bee perſwaded not to content themſelves to profeſſe or thinke they have Faith, but to live by their Faith: onely before I part with thee, take from mee one Caveat, one advice, one requeſt, and ſo an end.

A needfull Caveat.

Firſt take heed thou miſtakeſt mee not in all this, as if I had ſpoken of an abſolute perfection in this life, equall to viſion and fruition in the life to come, confounded Heaven with earth, as if I thought my ſelfe, or any other to have comprehended. If any man thinkes he believes any thing, he believes nothing yet as hee ought to believe, but all things

things in part, and imperfectly. Wee cannot by all our aſſiduouſneſſe in Reading, Prayer, and Meditation have Gods Spirit at an abſolute command, no more than Mariners the winde, or Husband-men the ſhowers, ſo as the moſt obſervant believer hath his *turbida intervalla*, his buffetings, leſt he be too much exalted, his diſertions wherein his beloved will hide himſelfe behinde the grates, not to be found of him for a while, that hee ſeeke him more eagerly, and prize his preſence more thankfully, more heedfully keepe him when hee hath him, and be wholly dependant on his Grace; yet ſo, as this remaines moſt ſure and certaine, that the conſtant and daily practiſer of his Faith ſhall conſtantly, and congruouſly be ſeconded with the guſts and gales of his Spirit, the onely true *Zephyrus* and *Faconius*; ſhall have Satan tyed up from long and frequent moleſting him; ſhall not have ſuch tedious abſences of the Spirit, ſuch uncertaine fits and moods of his joy & comfort, as the negligent and looſe believer, but a more ſtedfaſt frame and tenor of joy than any other kind of

ma-

man in the world that takes not this courſe.

A profitable advice.

Provided that thou take this advice, that for the better and ſtronger uſe of this Faith, thou ſeele up thy ſenſes, and chaine up thy reaſon. Walking by ſight and walking by Faith are oppoſite things: and therefore as men fortifie the viſuall beames of one eye by cloſing the other, ſo muſt thou winke and cloſe up the eye of thy ſoule to all worldly things, that thou mayſt by the proſpective of Faith fixe thy ſpirituall eye upon heavenly delights: not that thou needeſt goe out of this world, and ſequeſter thy ſelfe like an Eremite into Dennes and Caves, retired from all ſociety, but even in the middeſt of all gliſtering objects ſee them as if thou ſaweſt them not; that is, without being deepely affected with them. So looked *Paul* from off the things that are ſeene even in the middeſt of *Rome*, and looked upon things which were not ſeene: and *Moſes* in *Pharaohs* Court, ſaw him that was inviſible.

A right believer goes through the world, as a man whoſe minde is in a deere

deepe ſtudy: or as one that hath ſpeciall haſte of ſome weighty buſines, goes through a ſtreet; that gazeth on nothing, heares nothing, mindes nothing that is in the way, but onely that which his head is taken up withall: Our converſation is in Heaven, our treaſure is in Heaven. Oh! that all our thoughts were there, ſo as no earthly object might detaine, or diſtract them, no more than needes muſt bee in our calling, ſo that the maine bent and intention of all that is within us might bee ſet upon the daily nouriſhing of our Faith.

An earneſt requeſt.

For which purpoſe I make this parting and farewell ſuite unto thee as thou meaneſt to receive any good by this Booke. That thou wouldeſt even from this very houre wherein thou endeſt the reading of it, determine and covenant betwixt God and thy ſoule, never whileſt thou liveſt on the face of the earth to omit one day (God inabling thee by his Spirit) wherein thou wilt not vindicate and redeeme, at the leaſt, one ha'fe or quarter of an houre, either twice or once in the day at the leaſt: Wherein all other affaires layd aſide, thou

thou mayeſt withdraw thy ſelfe apart from all company, and occaſions, with a *non obſtante*, to practice the exerciſe formerly preſcribed. That is, by Prayer, Reading, and meditation, to put ſome ſtrength and life into thy Faith, till thou haſt cheered, and revived, and warmed thy ſoule therewithall. This if thou ſhalt inviolably obſerve, the ſtrength, the feeling, the comfort, and the fruits of thy Faith will by little and little inſenſibly, and in a little while, moſt ſenſibly thrive and growe till thou commeſt to the ripeneſſe of age in Chriſt.

What hurt can it bee to thee if thou ſhouldeſt binde thy ſelfe by vow hereunto, or if thou feareſt thy ſtrength, yet by full purpoſe thus to doe all and every day of thy life: that ſo in theſe Lees and Dregs of time whileſt fleſhly Proteſtants are raiſing contentions about matters of Faith, or making Sects and ſchiſmes in the Church about needleſſe trifles; thou maieſt edifie thy ſelfe in thy moſt holy Faith: and whileſt thou liveſt in the darke wombe of this world, live by the Navell of Faith, till thou commeſt to have thy mouth ſatiate with

ſolneſſe

fulneſſe of all good things at the right hand of God. When, as *Elizabeth Folk* ſaid, *Faith ſhall ceaſe to bee Faith, and be turned into fruition, and wee receive the end of our Faith, the ſalvation of our ſoules.*

Theſe things I have written that your joye may bee full.

The Iuſt ſhall live by his Faith.

According to thy Faith ſo be it to thee.

Lord increaſe our Faith.

FINIS.

THE LIFE OF FAITH IN DEATH.

Exemplifyed in the Living Speeches of Dying *Chriſtians*.

By SAMVEL WARD
Preacher of *Ipſwich*.



LONDON,
Printed for *Iohn Griſmond*, and are to bee ſold in *Ivie Lane* at the Signe of the *Gunne*. 1635.

TO HIS DEARE AND LOVING MOTHER.

I Honour Auguſtine *much for honouring his Mother ſo much after her death, whoſe name and example had otherwiſe lyen in obſcurity. But I like better, & wiſh rather to follow the piety of* Nazianzen, *who gave himſelfe to the performance of all Chriſtian Offices to his living Mother. God hath ſo bleſſed the former part*

of your life above the lot of most women, with two such able guides, as have so stored you with Spirituall and temporall furniture, that you need not the ayde of any your Children. Neverthelesse, Grace and Nature will bee ascending and expressing themselves, though in weake services. REUBEN *when he found but a few Flowers, must bring them to his Mother* LEAH. ESAU *when hee takes Venison, gratifies his aged Father withall* SAMPSON *finds honey by the way and presents of it to his Parents. Here is a*

Posi

Posie gathered out of old and new Gardens; this savory meate hath God brought to hand, here is sweet out of the strong. Let your soule eate and blesse. The use and fruit of them I wish to every believer, especially in age and sicknesse, but the handsell and honour of them (if any bee) to your selfe, whom the Law of God and Nature bindes mee to honour above others. Long may you live to blesse your Children with your daily prayers, especially your Sonnes in that worke which needs much watering. Yet every good Chri-

ſtian in yeares cannot but deſire to bee forewarned againſt death approaching, and that is the ayme of theſe endeavors. God proſper and bleſſe them, as the former: and ſend me my part in the benefit of theſe (as he hath done of them) in the time of uſe.

Your Sonne in all dutie,
deſirous of the birth-right
of your love and bleſſing,

SA: VVARD

THE LIFE OF FAITH IN DEATH.

THat which hath beene already ſpoken of the Life of Faith, is to the naturall man above all Faith. And yet if that bee all it can doe, then is all little better than nothing. Say it could fill the minde of man with all content, ſatiate his life with all delight, and ſweeten the bitterneſſe of all afflictions, yet if for all this, there lurke in his breſt a ſecret and ſlaviſh feare of death, the leaſt piece of this leaven but in a corner of the pecke, is enough to ſower the whole lumpe of his

his joyes: the leaſt dramme of this Coloquintida will marre the reliſh of all his ſweets: and make him cry out, *There is death in the pot.* And, Oh Death, how bitter is thy mention and memory?

Aske Nature, and call to Philoſophy, and ſee if they can affoord any ayd? muſt they not confeſſe themſelves here quite poſed and plunged? hath not Death ſet and toyled their whole army: for poverty, ſhame, and ſickneſſe, and other ſuch petty Croſſes, ſome poore cures, and lame ſhifts have they found out: but when Death comes all their courage hath failed, and all their rules have left them in darke and deſperate uncertainties. It is poſſible for *Pharaoh* with much adoe to ſtand out the ſtormes of Haile, the ſwarme of Flies and Lice: but when once the cry of Death is in the houſes, then is there no way but yielding: his Enchaunters and Mountebankes could abide the crie of Frogs and other ſuch vermine; but this *Baſiliske* affrights them. Onely Faith takes it by the taile, handles it, and turnes it into an harmeleſſe wand,

yea,

yea into a rod budding with glory and immortality.

Quartane Agues are not ſo much the ſhame of Phyſicke, as Death is of all naturall skill and valour. Death is Faiths evill. Faith onely profeſſeth this Cure, undertaketh and performeth it with the leaſt touch of Chriſts hand: and that as familiarly as the richeſt Balme doth the leaſt cut of the finger. Faith turneth feares into hopes, ſighings and groanings, into wiſhings and longings, ſhaking and trembling into leaping and clapping of hands.

Alas, all troubles are but as Pigmyes to this Giant, who defies all the hoſt of Infidells: holds them in bondage all the dayes of their lives: and makes their whole life no better than a living Death and dying Life. Onely Faith encounters this Giant, ſingles him out for her chiefe prize, and grapples with him not as a match, but as with a vanquiſhed underling: inſulting over him as much as hee doth over the ſonnes of unbeliefe: ſets her foote upon the necke of this King of feares, and ſo eaſily becomes Conquerour and Emperour of all pet-

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tie feares, which are therefore onely fearefull, becauſe they tend to Death; the laſt, the worſt, the end and ſumme of all feared evills. Here, and here onely is the incomparable crowne of Faith: here onely doth ſhee evidently and eminently honour her followers, and difference them from all others with a noble livery of true magnanimity and alacrity. It is true, if wee had windowes into the breſts of men, a difference one might ſee in the inward bearing of adverſity: but for the face and outſide, both may ſeeme alike hardy, both may ſeeme alike reſolute: But when it comes to the poynt of Death, then the ſpeech, the behaviour, the countenance, palpably diſtinguiſh the dull patience perforce of the worldling, from the cheerefull welcome of the Chriſtian. Let Death put on her mildeſt vizards, come in the habit of the greateſt ſickneſſe to the ſtouteſt Champion on his owne Downe-bed, yet ſhall his heart tremble and his countenance waxe pale. Let her dreſſe her ſelfe like the cruelleſt furie; come with all her rackes, fires, ſtrappadoes, wilde beaſts,

beaſts, all her exquiſite tortures: Faith will ſet a woman, or a childe to make ſport with her, to dare and to tyre her, and her tormentors.

Alas what doe they tell us of their *Socrates*, their *Cato*, their *Seneca*, and a few ſuch thinne examples which a breath will rehearſe, and a fewe lines conteine their poore ragged handfull, to our Legions, whoſe names or number one may as ſoone reckon as the ſand of the Sea ſhore: theirs a few choyce men of heroicall ſpirits trayned up either in arts or armes: Ours of the weakeſt ſexes and ſorts, onely ſtrong in the Faith: theirs either out of windie vainglory childiſhly reckoning of a ſhort death and a long fame, or out of a blockiſh ignorance venturing upon death as Children and Mad-men upon dangers without feare or wit: Ours out of mature deliberation and firme beliefe in Chriſt: who hath drunke out of deaths bitter Cup an eternall health to all mankind, taken the gall and poyſon out of it, and made it a wholſome potion of Immortality. Faith heere proclaimes her challenge and bids Nature

ture or Art out of all their Souldiers and Schollers produce any one, who having option to live or die, and that upon equall tearmes have imbraced Death: Whereas infinite of hers have beene offered life with promotions and yet would not bee delivered, expecting a better resurrection.

If any shall challenge these for Thrasonicall flourishes, or Carpet vaunts, I appeale and call to witnesse not the Cloud now, but the whole skye of witnesses, such I meane as have dyed either in the Lord, or for the Lord, who in the very poynt and Article of death have lived, and expressed lively testimonies of this their life, partly in their incredible sufferings, partly in their admirable sayings. For their Acts and Monuments if they had all beene penned, all the world would not have conteined their Histories: the very summes would swell to large Volumes. The valour of the Patients, the savageneſſe of the Persecutors, striving together, till both exceeding nature and beleefe, bred wonder and astonishment in beholders and Readers. Christians have shewed as glo-

rious

rious power in the faith of Martyrdome as in the faith of Myracles. As for their laſt Speeches, and Apothegmes, pittie it is no better marke hath beene taken, and memory preſerved of them. The choyce and the prime I have culled out of ancient Stories, and latter Martyrologies, Engliſh, Dutch, and French. The profit and pleaſure hath paied me for the labour of collecting, and the like gaine (I hope) ſhall quit the coſt of thy reading. Sweetly and briefly they compriſe and couch in them the foundation, the marrow of large and manifold precepts, preſcribed by the learned Divines for preparation againſt Death. The Art of dying well is eaſier learned by examples then by directions: Theſe chalke the way more plainely, theſe encourage more heartily, theſe perſwade more powerfully, theſe chide unbeleefe with more authoritie: if ſome worke not, others may: ſome will affect ſome, ſome another. Reade them over to a ſick or to a dying Chriſtian, if they quicken not, if they comfort not, it is becauſe there is no life of Faith in them: if there be the leaſt ſparke

Beza. Perkins. Hall. Byfield.

ſparke, theſe will kindle it, cheriſh and maintaine it in the doore, in the valley, in the thought, in the act of Death.

The Living Speeches of Dying Chriſtians.

Part. I.

OLd *Simeons* Swannes Song, *Lord let thy ſervant depart in peace, &c.*

The good *Thiefe*, the firſt Confeſſor, *Lord remember mee when thou commeſt into thy Kingdome.*

Stephen the firſt Martyr, *Lord Ieſus receive my Spirit, forgive them, &c.*

Peter the Apoſtle: *None but Chriſt, Nothing but Chriſt.*

Andrew the Apoſtle: *Welcome O Chriſt longed and looked for. I am thy Scholler of him that did hang on thee, long have coveted to imbrace thee, in whom I am that I am.*

Polycarpus to the Proconſull, urging him to deny Chriſt, *I have ſerved*

him 86 yeares, and hee hath not once hurt me, and shall I now deny him?

When hee should have beene tyed to the stake, he required to stand vntyed, saying: *Let me alone (I pray you) for hee that gave mee strength to come to this fire, will also give me patience to abide in the same without your tying.*

Ignatius, *I am the Wheat or Graine to be ground with the teeth of Beasts, that I may bee pure Bread for my Masters tooth; Let Fire, Rackes, Pull-yes, yea and all the torments of Hell come on mee, so I may winne Christ.*

Lucius to *Vrbicius*, a corrupt Iudge threatning death; *I thanke you with all my heart, that free mee and release mee from wicked Governours, and send mee to my good God and loving Father, &c.*

Pothinius Bishop of Lyons to the President asking him in the midst of torments, what that Christ was, answered, *If thou wert worthy, thou shouldst know.*

Cyprian, *God Almighty be blessed for this Gaole delivery.*

Ambrose to his friends about him, *I have not so lived, that I am ashamed*

to live longer, nor yet feare I Death, because I have a good Lord.

And the same to *Calligon, Valentinians* Eunuch threatning death, *Well doe you that which becomes an Eunuch, I will suffer that which becomes a Bishop.*

Augustine, *Boughes fall off Trees, and stones out of buildings, and why should it seeme strange that mortall men dye?*

Theodosius, *I thanke God more for that I have beene a member of Christ, than an Emperour of the world.*

Hilarion, *Soule, get thee out, thou hast seventie yeares served Christ, and art thou now loath to dye, or afraid of Death?*

Vincentius, *Rage, and doe the worst that the spirit of malignity can set thee on worke to doe. Thou shalt see Gods spirit strengthen the tormented more than the Devill can doe the Tormentor.*

Iubentius & Maximinus, *Wee are ready to lay off the last Garment, the Flesh.*

Attalus answered to every question, *I am a Christian:* being fired in an Iron Chaine. *Behold, oh you Romans, this is to eat mans flesh. Which you falsly object to us Christians.*

Basil to *Valens his* Viceroy, offering him

him reſpite, *No, I ſhall bee the ſame to morrow; I have nothing to loſe but a few Bookes, and my body is now ſo crazy, that one blow will end my torment.*

Gorgius, to the Tyrant offering him promotion; *Have you any thing equall, or more worthy than the Kingdome of Heaven?*

Babilas dying in Priſon, willed his Chaines ſhould bee buried with him; *Now* (ſaith he) *Will God wipe away all teares, and now I ſhall walke with God in the land of the Living.*

Barlaam, holding his hand in the flame over the Altar, ſung that of the Pſalmiſt: *Thou teacheſt my hands to warre, and my fingers to fight.*

Iulitta: We Women received not only fleſh from men, but are bone of their bone, and therefore ought to be as ſtrong and conſtant as men in Chriſts cauſe.

Amachus, Turne the other ſide alſo, *Leſt raw fleſh offend.* The like *Lawrence.*

Symeones, Thus to dye a Chriſtian, is to live, yea the chiefe good and beſt end of a man.

Marcus of *Arethuſe*, hung up in a baſ-

ket, annoynted with hony, and ſo expoſed to the ſtinging of Waſpes and Bees, to his Perſecutours that ſtood and beheld him; *How am I advanced, deſpiſing you that are below on earth.*

Puſices to *Ananias* an old man trembling at Martyrdome: *Shut thine eyes but a while, and thou ſhalt ſee Gods light.*

Bernard, *Fenſe the heele voyd of Merit, with Prayer, that the Serpent may not finde where to faſten his teeth.*

The Second Part.

EDVVARD the Sixt King of England, *Bring mee into thy Kingdome, free this Kingdome from Antichriſt, and keepe thine Elect in it.*

Cranmer Archbiſhop: Thruſting his hand into the fire: *Thou unworthy hand* (ſaith hee) *ſhalt firſt burne, I will bee revenged of thee for ſubſcribing for feare of Death to that damned ſcrowle.*

Latimer Biſhop: To one that tempted him to recant, and would not tell him his name: Well (ſaith hee) Chriſt hath named thee in that ſaying, *Get thee behind*

behind me Sathan; And being urged to abjure, *I will* (ſaith hee) *good people, I once ſayd in a Sermon in King* Edwards *time confidently, that Antichriſt was for ever expelled* England, *but God hath ſhewed mee it was but carnall confidence.*

To Biſhop *Ridley*, going before him to the Stake: *Have after as faſt as I can follow: wee ſhall light ſuch a candle by God's grace in* England *this day, as I truſt ſhall never bee put out againe.*

To whom Biſhop *Ridley: Be of good heart Brother, for God will either aſſwage the fury of the flame, or elſe ſtrengthen us to abide it.*

Biſhop *Hooper*, to one that tendered a Pardon upon recantation; *If you love my Soule away with it, if you love my Soule away with it:* one of the Commiſſioners prayed him to conſider that life is ſweet, and death is bitter; *True* (ſaith hee) *but the death to come is more bitter, and the life to come is more ſweet; Oh Lord Chriſt I am hell, thou art Heaven, draw mee to thee of thy mercie.*

John Rogers, to one that told him hee would change his note at the fire; *If I ſhould truſt in my ſelfe, I ſhould ſo doe, but*

I have determined to dye, and God is able to inable me.

Being awakened, and bidden to make haſte to Execution, *Then* (ſaith he) *ſhall I not nede to tye my points.*

Iohn Philpot, I will pay my vowes in thee, O Smithfield.

Thomas Bilney: *I know by ſenſe, and Phyloſophy, that fire is hot and burning painefull, but by faith I know it ſhall onely waſte the ſtubble of my body, and purge my ſpirit of its corruption.*

Glover *to* Auguſtine Brenner, *Hee is come, He is come,* meaning the Comforter, Gods Spirit.

Iohn Bradford, embracing the Reeds and Fagots, ſayd; *Strait is the way, and narrow is the gate, and few that finde it.* And ſpeaking to his fellow Martyr: *Be of good comfort Brother, for wee ſhall have a merry Supper with the Lord this night; if there be any way to heaven on Horſebacke, or in fiery Charriots, this is it.*

Lawrence Sanders, *I was in priſon till I got into Priſon, and now* (ſayes he kiſſing the ſtake) *welcome the Croſſe of Chriſt, welcome everlaſting life: my Sa-*

viour

viour began to mee in a bitter Cup, and ſhall I not pledge him?

Iohn Lambert, *None but Chriſt, none but Chriſt.*

Baynam, Behold you Papiſts that looke for myracles, *I feele no more paine in the fire than if I were in a Bed of Down, it is as ſweet to me as a bed of Roſes.*

Hugh Laverocke comforting *Iohn a Pryce* his fellow-Martyr, ſaid unto him: *Be of good comfort, my Brother, for my Lord of* London *is our good Phyſitian, he will cure thee of all thy blindneſſe, and me of my lameneſſe this day.*

William Hunter to his Mother, *For a moment any paine I ſhall have a crowne of life, and may not you be glad of that?* To whom ſhee anſwered, *I count my ſelfe happy that bare ſuch a Champion for Chriſt: and thee as well beſtowed as any childe that ever I bare.*

Adam Damlip to his fellow-priſoners, wondring at his chearefull Supping and behaviour after the meſſage of his execution: *Why* (quoth he) *think you I have beene ſo long in the Marſhalſea, and have not learned to dye?* And when they told him his quarrers ſhould

be hanged up; *then* (said hee) *shall I neede take no thought for my buriall.*

Priests wife to one offering her money, *I am now going to a Countrey where money beares no Mastery:* when sentence was read; *Now have I gotten that which many a day I have sought for.*

Kirby, to Master *Wingfield* pittying him: *Be at my burning and you shall see, and say, there is a Souldier of Christ: I know fire, water, and sword are in his hands, that will not suffer them to separat me from him.*

Doctor Taylor, *I shall this day deceive the wormes in Hadley Churchyard*, and fetching a leape or two, when he came within two miles of Hadley, *Now* (saith he) *take I but two Stiles, and I am even at my Fathers house.*

Walter Mill urged to recant at the Stake; *I am no chaffe, but corne, I will abide winde and Flayle, by Gods grace.*

Bishop *Farrar*, to a Knights Sonne bemoaning his death: *If you see me stir in the Fire trust not my Doctrine*; And so he stood holding up his stumps, till one *Gravell* strooke him downe with a staffe.

Rawlings

Rawlings to the Bishops; Rawlings *you left me*, Rawlings *you finde me, and so by Gods grace I will dye.*

Iohn Ardeley, *If every haire of my head were a man, it should suffer death in the Faith I now stand in.* The like *Agnes Stanley*, and *William Sparrow.*

Thomas Hawkes, being desired to give a signe, whether the fire was tollerable to be borne, promised it to his friends: and after all expectation was past, hee lift vp his hands halfe burned, &being on a light fire, with great rejoycing, striketh thē three times together.

Lawrence Gueſt to his wife meeting him with seaven children on her hand: *Be not a blocke to me in the way, now I am in a good course, and neere the marke,*

The Lady *Iane Grey* requested by the Lievtenant of the Towre to write her Symbole in his booke before her beheading, wrote this, *Let the glassy condition of this life never deceive thee, There is a time to bee borne, a time to dye; But the day of death is better then the day of Birth.*

Alice Driver, when the chain was about her necke: *Here is a goodly Neck rchiefe,*

kerchiefe, God be bleſſed for it.

Iohn Noyes kiſſing the ſtake: *Bleſſed bee the time that ever I was borne for this day.* To his fellow Martyrs; *We ſhall not loſe our lives in this Fire, but change them for a better, and for coales have pearles, &c.*

Iulius Pelmer: *To them that have the minde linked to the body, as a theeves foote to a payre of ſtockes, it is hard to dye indeed, but if one bee able to ſeparate ſoule and body, then by the helpe of Gods ſpirit it is no more maſtery for ſuch a one, than for mee to drinke this Cup.*

Elizabeth Folkes, embracing the Stake; *Farewell all the world, Farewell Faith, Farewell Hope, and welcome Love.*

Roger Bernard, being threatned whipping, ſtocking, burning, anſwered, *I am no better than my maſter Chriſt, and the Prophets, which your Fathers ſerved after ſuch ſort, and I for his names ſake am content to ſuffer the like at your hands:* ſo immediately he was condemned, and carried to the fire.

Thomas Sampal, offred a pardon in the midſt of the fire: *Oh now I am thus far*

far on my journey, hinder me not to finish my race.

Latimer Bishop, when they were about to set fire to him and Bishop *Ridley*, with an amiable countenance, said these words: *God is faithfull which doth not suffer vs to be tempted above our strength.*

Bishop *Ridley*, to Mistris *Irish* the Keepers wife, and other friends at Supper, *I pray you be at my Wedding to morrow*, (at which wordes they weeping) *I perceive you are not so much my friends as I tooke you to be.*

Tankerfield, when hee had put one Legge into the fire. The Flesh shrinkes and sayes, *Thou foole, wilt thou burne and needest not?* The spirit sayes, *Hell fire is sharper, and wilt thou adventure that?* the Flesh sayes, *Wilt thou leave thy friends?* The Spirit answers, *Christ and his Saints societie is better.* The flesh saies, *Wilt thou shorten thy life?* The spirit sayes, *It is nothing to an eternall life.*

Ioyce Lewis, *When I behold the ougle-some face of death, I am afraid, but when I consider Christs amiable Countenance, I take heart againe.*

The

The Third Part.

IOHN HVS to a Countreyman that threw a Faggot at his head: *Oh holy Simplicitie, God ſend thee better light. You roſte the Gooſe now, but a Swanne ſhall come after mee, and hee ſhall eſcape your fire*; *Hus* a Gooſe in the Bohemian language, and *Luther* a Swanne.

Hierom of Prague, *Make the fire in my ſight, for if I had feared it, I had never come hither*: while it was making, he ſung two Pſalmes.

Anonimus on his death-bed, *Now Flegme doe thy duty, and ſtop thou my vitall Artery. Now death do me that friendly office to rid me of paine, and haſten me to happineſſe*: To a Friend of his that willed him to have his thoughts on heaven: *I am there already.*

Claudius Monerius being cavilled at by the Friers for eating a breakefaſt before his execution. *This I doe that the fleſh may anſwere the readineſſe of the Spirit.*

Michaela Caignoela, a noble Matron, ſeeing her Iudges looke out of the windowes,

dowes, ſaid to her fellow-Martyrs: *Theſe ſtay to ſuffer the torment of their Conſciences, and are reſerved to judgement, but we are going to glorie and happineſſe.* And to certaine poore women weeping, and crying, Oh Madam, wee ſhall never now have more Almes, *Yes I told you* (ſaith ſhe) *yet once more*; and pluckt off her Slippers, and ſuch other of her apparell, as ſhe could with modeſty ſpare from the fire.

Iames Delos, to Monks that called him proud Heretike; *Alas here I get nothing but ſhame, I expect indeed preferment hereafter.*

Madam la Glee, to one *Chavique*, that upbraided her for denying the Faith, *your curſed Faith is not worthy the name of Faith*; ſhe put on her Bracelets, *For goe* (ſaid ſhee) *to my Spouſe.*

Marlorat, to friends that called him deceiver; *If I have ſeduced any, God hath ſeduced me, who cannot lye.*

Caſtilia Rupea, *though you throw my body downe of this ſteepe hill, yet will my ſoule mount upwards againe: your Blaſphemies more offend my minde, then your torments doe my Body.*

Chri-

Chriſtopher Marſhall *of* Antwerpe, *I was from eternall a ſheepe deſtined to the ſlaughter, and now I goe to the Shambles, gold muſt be tried in the fire.*

Vidus Breſius, If Gods ſpirit faith true, I ſhall ſtraight reſt from my labours, my ſoule is even taking her wings to flie to her reſting place.

The Duke of Wittemberg and Luneburg, *Many have beene mine errors and defects in Government, Lord pardon and cover all in Chriſt,*

Picus Merandula, *If Chriſts Death and our owne were ever in eye, how could we ſinne? Death is welcome, not as an end of trouble, but of ſinne,*

Martin Luther, *Thee Oh Chriſt have I taught, thee have I truſted, thee have I loved, into thy hands I commend my ſpirit.*

Oecolampadius to one asking if the light offended him not, *I have light enough here*, laying his hand on his breaſt; And to the Miniſters about him, *Let the light of your lives ſhine as well as your Doctrine.*

Franciſco Varlute, *Paul and Peter were more honourable members of Chriſt than*

than I, but I am a member; they had more store of grace then I, but I have my measure and therefore sure of my glory.

Peter Berger, *I see the heavens open to receive my Spirit.* And beholding the the multitude at the stake, *Great is the the Harvest, Lord send Labourers.*

Iohn Mallot a Souldier; *Often have wee hazarded our lives for the Emperour* Charles *the fifth, and shall we now shrinke to dye for the King of Kings? Let us follow our Captaine.*

Iohn Fillula to his fellowes: *By these Ladders wee ascend the heavens, now begin we to trample under feet, Sin, the World, the Flesh, and the Devill.*

Thomas Calberg, to the Friers, willing him to repent at the last houre: *I believe that I am one of those Workemen in Christs Vineyard, and shall presently receive my penny.*

Robert Ogners Son, to his Father and Mother at the stake with him: *Behold millions of Angels about us, and the Heavens opened to receive us.* To a Frier that rayled, *Thy Cursings are Blessings:* and to a Nobleman that offered him life and Promotion: *Doe you thinke me such*

such a foole, that I would change eternall things for temporary : To the people, *We suffer as Christians, not as Theeves or Murderers.*

Constantine being carried with other Martyrs in a Dungcart to the place of execution: *Well* (saith hee) *yet are we a precious odour, and sweet savour to God in Christ.*

Fran: Sanromanus a Spanyard: *Worke your pleasures on my bodie which you have in Chaynes your Captive : but my soule is even already in heaven through Faith and Hope, and upon that* Cæsar *himselfe hath no power.*

Ioan the Marshals wife of *France* to her Husband at the Stake with her: *Bee of good cheere, our Wedding was but a shadow, an earnest and Contract of that solemne and blessed Marriage which the Lambe will now consummate.*

Anne Audebert of Orleance: *Blessed bee God for this wedding girdle* (meaning the Chaine) *My first Marriage was on the Lords day, & now my second to my Spouse and Lord* CHRIST *shall be on the same.*

Iohn Bruger, to a Fryer offring him a wooden crosse at the stake: *No* (saith he)

he) *I have another true Crosse imposed by Christ on me, which now I will take up: I worship not the worke of mans hands, but the Sonne of God; I am content with him for my onely Advocate.*

Martin Hyperius, *Oh what a difference there is betwixt this and eternall fire! who would shunne this to leape into that?*

Augustine of *Hannovia* to a Noble man, perswading him to have a care of his soule; *So I will* (saith he) *for I presently will lay downe my body to save my Conscience whole.*

Faninus an Italian kissed the Apparitor that brought him word of his execution. To one reminding him of his Children; *I have left them to an Able and faithfull Guardian.* To his friends weeping, *that is well done, that you weepe for joy with me.* And to one objecting Christs agony and sadnes to his cheerefulnesse: *Yea* (saith he) *Christ was sad, that I might be merry; He had my sinnes, and I have his merit and rightcousnesse:* And to the Friers offering him a woodden Crucifex, *Christ needes not the helpe of this piece, to imprint him in my minde*

and heart, where he hath his habitation.

George Carpenter, *All* Bavaria *is not so deare to mee as my wife and children, yet for Christs sake I will forsake them cheerefully.*

Adam Wallacke, a Scot, to a tempting Frier, *If an Angell should say that which thou doest, I would not listen to him: is the Fire ready? I am ready; Let no man be offended, no Disciple is greater then his Master.*

Iohn Burgon, to his Iudges asking him, if he would appeale to the high Court: *Is it not enough that your hands are polluted with our Blood, but you will make more guiltie of it?*

Fredericke Anvill of Bearne, to the Fryers that willed him to call on the Virgin *Mary*; three times repeated, *Thine O Lord is the Kingdome, thine is the power and glory for ever and ever; Let's fight, Let's fight. Avant Sathan, Avant.*

Godfrey Varall *of* Piedmont, *Hangman doe thine office, my death will be fruitfull to my selfe and others.*

Hallewine of *Antwerp*, and *Harman* of *Amsterdam*, to the Markgrave of *Antwerp*

Antwerpe, offering mitigation of Torments upon abjuration, *We are resolved these Momentany afflictions are not worthy that exceeding weight of glory that shall be revealed.* Peter *and* Nicholas Thiesseu *brethren, used the like speech.*

Annas Burgius in the middest of his torments: *Lord forsake me not, lest I forsake thee.*

Peter Clarke with the roote of his Tongue plucked out, pronounced audibly (to shew that none ever wanted a tongue to praise God) *Blessed bee the name of God*; as of old *Romanus* the Martyr, mentioned in *Prudentius*.

Godfrey de Hammele, to one that called him Heretique, *No Heretique, but an unprofitable servant, yet willing to die for his Lord, and reckoning this death no death but a life.*

Bucer, *No man by talke shal withdraw my minde from Christ Crucified, from heaven, and my speedy departure, upon which my soule is fixed.* When one advised him to arme himselfe against Sathans temptations; *He hath nothing to doe with me: God forbid but now my soule should be sure of sweet consolation.*

Tremelius, a Christian Iew, *Let Christ live, and Barrabas perish.*

Ferdinand Emperour: *If mine Ancestors and Predecessors had not dyed, how should I have beene Emperour? I must that other may succeed me.*

Fredericke the third Elect. Palat. to his friends about him, wishing him recovery, *I have lived enough to you, let me now live to my selfe, and with my Lord Christ.*

Leonard Cæsar, *Oh Lord doe thou suffer with mee, Lord support me and save mee.*

Windelmuta, to one that told her she had not yet tasted how bitter death was: *No* (said shee) *neither ever shall I, for so much hath Christ promised, to all that keepe his word, neither will I forsake him for sweet life, or bitter death.*

Henry Voes, *If I had ten heads, they should al off for Christ. God forbid I should rejoyce in any thing save in his Crosse.*

The Minister of *Brisgo*, This skinne which scarce cleaves to my bones, I must shortly have layd of by necessitie, how much more willingly now for my Saviour Christ.

Adol-

Adolphus Clarebachius, I beleeve there is not a merrier heart in the world at this instant, than mine is: Behold, you shall see mee dye by that Faith I have lived in.

Alexander Cane, when a fooles Cap was put on his head: Can I have a greater Honour done mee, then to bee served as my Lord CHRIST before *Herod?* Lord, seeing my Persecutors have no mercy, have thou mercy on me, and receive my soule.

Almondus a Via, *My body dyes, my Spirit lives. Gods Kingdome abides ever. God hath now given me the accomplishment of all my desires.*

Giles Tilman, vrged to know what hee beleeved of Purgatory. *Purgatory and hell I leave to you, but my hope is directly to goe into Paradise. Neither feare I this great pyle of Wood, whereof some might have beene spared to warme the poore, but will passe through it purged for my Saviour.*

Peter Bruse, *I thanke God my broken legge suffered mee not to flye this Martyrdome.*

Marion the wife of *Adrian,* seeing

the Coffin hooped with Iron, wherein shee was to be buried alive; *Have you provided this Pastie-crust to bake my flesh in?*

Lewis Paschalis, *Its a small matter to dye one for Christ, if it might bee, I could wish I might die a thousand deaths for him.*

John Buisson, *I shall now have a double Gaole delivery; one out of my sinfull flesh, another from the loathsome Dungeon I have long lien in.*

Hugh Stallour to *John Pike* his fellow Martyr; *Yet a little while, and we shall see one another before the Throne, and face of God.*

Levine de Blehere, To his friends that offered, to rescue him by tumult: *Hinder not the Magistrates worke, nor my happinesse: Father, thou forsawest this Sacrifice from eternall: now accept of it, I pray thee.*

Christopher Fabrianus: *First bitter, then sweet; first battell, the victory when I am dead; every drop of my blood shall preach Christ, and set foorth his praise.*

Francisce Soet: *You deprive mee of this*

this life, and promote me to a better, which is, as if you should rob mee of Counters, and furnish me with Gold.

Guy de Bres: *The ringing of my Chaine hath beene sweet Musicke in mine eares: my Prison an excellent schoole, wherein Gods spirit hath beene my Teacher: all my former Discourses were as a blind mans of coulers, in comparison of my present feeling. Oh what a precious Comforter is a good Conscience.*

Dionysius Peloquine, To the Inquisitour telling him, his life was now in his owne hands. Then said he, It were in an ill keeping. *Christs Schoole hath taught mee to save it by losing it, and not by the gaine of a few dayes, or yeares, to lose Eternitie.*

Lewis Marsake Knight, seeing his other brethren goe with Halters about their necks, which they offered not him because of his dignity; *Why I pray you* (quoth hee) *deny mee not the Badge and ornament of so excellent an order, is not my cause the same with theirs?* which obtayning, he marched valiantly to the stake with them.

Simon Lalæus to one *Silvester* his Exe-

cutioner; *Never ſaw I a man in all my life whoſe comming was more welcome to me then thine.* So cheerefull was his death, that *Silveſter* amazed at it, left his office, became a Convert and a Chriſtian himſelfe, went to *Geneva* for further inſtruction in the Goſpell.

Kilian a Dutch Schoolemaſter; to ſuch as asked him if he loved not his wife and children, *Yes* (ſaid hee) *if all the world were golde, and were mine to diſpoſe of, I would give it to live with them, though it were but in priſon; yet my ſoule and Chriſt are dearer to me then all.*

Giles Verdict: *out of my Aſhes ſhall riſe innumerable Chriſtians,* which Propheſy, God ſo verified by the effect, that it grew a by word after his death, that his aſhes flew abroad all the Countrey.

Antony Verdict brother to the former, condemned to be eaten with Peaſts, to prevent the like Proverbe: ſayd to his Father, *Oh Father how hath God enabled you, to have two Sonnes honoured with Martyrdome,*

John Farbevill, to Fryers that called him ignorant Aſſe: *Well admit I were ſo,*

yet

yet shall my Blood witnesse against such Balaams *as you be.*

Francisce Colver, to his two Sonns massacred together with himselfe : *Sheepe wee are for the slaughter ; this is no new thing, let vs follow millions of Martyrs, through temporall death to eternall life.*

By all these which are but an handfull of Christs Campe Royall, it sufficiently appeares they had their Faith fresh and lively in the face of this grand enemy, and by Vertue of their Faith, their Spirits, Wits, and Tongues, vntroubled, vndismayed ; insomuch that an ancient witnesse of the Christian Bishops, that they did more ambitiously desire the glory of Martyrdome, then others did Prælacies and Preferments. And a late mortall enemie of theirs, made a vengeance on them, for he thought they tooke delight in burning. What then shall wee gaine by them ? I remember Master *Rough* a Minister, comming from the burning of one *Auſo*, in Smithfield, being asked by Master *Farrar* of Halifax, where hee had been, made

made answer, There where I would not but have beene, for one of my eyes, and would you know where? Forsooth I have beene to learne the way: which soon after he made good, by following him in the same place, in the same kind of death. Now if one President made him so good a Scholler, What dullards and non-proficients are we? if such a cloud of examples worke not in us a cheerfull abilitie to expect and encounter the same adversary, so often toyled before our eyes. Yet lest any should complaine, that examples without rules, are but a dumbe and lame helpe: I will annexe unto them a paire of Funerall Sermons, opening a couple of Seales revealed to *Iohn* in his second vision: The first, affording us sundry Meditations of Death and Hell; The second, of Heaven, and the happinesse of such as die in the Lord, and rest under the Altar.

The use of them I chiefly dedicate and commend to old sick persons, such especially, as die of lingring diseases, affording them leisure to peruse such themes, though I forbid none, but to all I say, *Come and see.*

THE

THE LIFE OF FAITH in DEATH.

REVEL. 6. 7, 8.

Ἔρχου καὶ ἴδε. *Come and ſee.*
And behold a pale Horſe, and his name that ſate on him was Death, and Hell followed after him, and power was given unto them, &c.

COme *and ſee.* Were it ſome ſtately, ſome pleaſing, yea or but ſome vaine ſight, ſuch as *Mordecay* riding on the Kings Horſe in pompe with the Royall Furniture: or but a company of Players, riding through a Market, A Drum, a Trumpet, or the leaſt call would ſerve the turne, to draw us out to the ſight: but theſe being

being ſerious, yea to nature ſomewhat hideous and odius Voyces, like vnto Thunders, are given to the beaſts to call beholders. The Cryer in the VVilderneſſe is willed to cry this Theame aloud in the deafe eares of men. A *Boanerges* with all the vehemencie and contention of his voyce and affections, will be too little, vnleſſe God boare the eares, open the eyes, and perſwade the hearts of men to *Come and ſee.* Yet it is but our folly to be ſo ſhye of this ſight, for though it be ſad, yet is it of all the ſights vnder the Sunne the moſt neceſſary, the moſt profitable; Though we turne away our faces and cloſe our eies, yet ſee it wee muſt, and ſee it wee ſhall, never the leſſe, never the ſooner, never the later. Nay the truth is, ſee it wee never ſhall, but with cloſed eyes, Thou tender faynt-hearted man or woman that art ſo loath to meete with a Corps or Beere, to ſee a ſcull or any thing that mindes thee of death, ſhalt thou by this means protract or eſcape thy Death? No, let me tell thee, præviſion is the beſt prevention, and præmonition the beſt præmunition. That which is commonly

monly received of the *Baſiliske*, is here no conceited Story, but a ſerious truth. He that ſees it before he be ſeene of it, may avoyd the deadly poyſon of it, He that ſees it before it comes, ſhall not ſee it when it comes. He that mannageth an horſe at an armed ſtake, fits him to uſh into the maine Battell without eare. And wouldeſt thou with *Ioſeph* of *Arimathæa*, walke every day a turne or wo with death in thy Garden, and well reacquant thy ſelfe therewithall, thou houldeſt have, if not *Enochs*, yet every rue beleevers Priviledge, not to ſee Death, not to taſt of Death, viz. in that ugly forme, diſtaſtfull manner, which ther the ſonnes of *Adam* doe, who beuſe they will not ſee the face of it, uſt feele the ſting of it. To dye well d cherefully is too buſie a worke to ee well done *ex tempore*. The Foundaon of Death muſt bee layd in life. Hee at meanes, and deſires to dye well, uſt dye dayly, Hee that would end his ies well, muſt ſpend them well, the e will helpe the other The thoughts thy end as the trayne of the Fowle, d Rudder of a Ship will guide thy life,

and

and a good Life will leade thee to a peaceable end, that thou ſhalt neither ſhame or feare to dye. In a word, *Platoes* Phyloſophy in this, is true Divinitie, that the beſt meane and whole ſum of a wiſe mans life, is the Commentation of Death, not every fleet and flitting flaſh, but frequent and fixed Contemplations. Death is the knowneſt and unknowneſt thing in the world: that of which men have the moſt thoughts and feweſt Meditations. Be therefore perſwaded to *Come and ſee*: that is, come that thou mayeſt ſee. Come from other objects, infinite and vaine ſpectacles, with which the eye is never glutted. Draw neere and cloſe to this, that thou mayeſt ſee it throughly. Wipe off the clay, Spittle, and Scales of thine eyes, that thou mayeſt cleerely behold the nature, qualitie and conſequents of Death. No mortall weight but hath ſome bluſhes of mortalitie, ſuch as goe and come, but if they would ſuffer them to lodge in their mindes, they muſt needs ſtirre ſome affection, and leave ſome impreſſion to the memory, and produce ſome effects in their lives.

Socrates

Socrates had a gift that hee could faſten his eyes many houres on one obiect without change or wearineſſe: Halfe ſo ſtayed a thought of ones mortalitie, might bring a man to immortalitie. It is not beautie ſeene, but looked on that wounds. I meet with a Story of one that gave a young Prodigall a ring with a Deaths head, with this condition, that hee ſhould one houre daily for ſeven dayes together looke and thinke vpon it: which bred a ſtrange alteration in his life, like that of *Theſpoſius* in *Plutarch*, or that more remarkable, of *Waldus* the rich Merchant in *Lions*, who ſeeing one drop downe dead in the ſtreets before him, went home, repented, changed his life, ſtudied the Scripture, and became a worthy Preacher, Father, and Founder of the Chriſtians called *Waldenſes*, or poore men of *Lyons*. In Conference and Confeſſions many one hath acknowledged to my ſelfe the like: ſome that by dangerous ſickneſſe of their owne, others that by feare of infection in times of the Plague, and generall Viſitation, others by the death of friends, as by ſhafts that

that have fallen neere them, have beene awakened, affrighted, and occasioned to thinke deepely on their ends, to provide against their ends, to attend the Word, which hath proved the meane of their conversion and salvation. And this I thinke should bee enough to perswade young and old, one and an other to *Come and see.*

But what now are wee come out to see?

Behold, First the Seale opened.

Secondly, the Horse issuing out.

Thirdly, the Colour of the Horse.

Fourthly, the Rider and his followers. *Death and Hell.*

This horse is under seale. Seales wee use commonly to confirme and conceale, to make things sure and to keepe things secret. And thus Death as all Gods judgements are said to bee sealed. *Iob* 3. 3. and that with a firmer seale then of the *Medes* and *Persians*: In which sense this Horse *Zach.* 4. issueth from betweene two brasen-Mountaines; that is, Gods inevitable, unalterable Decree: hee rusheth not out, rangeth not abroad at the will of man or

Satan

Satan, at hap or by blind Deſtinie, but at the pleaſure and by the appointment of the great Maſter of theſe Gods horſes, *Ieſus Chriſt*, one of whoſe chiefe royalties is to keepe the locke and key of Death and Hell, *Revelat.* 1. elſe would hee bee ever trampling under feete the ſoones of men. Looke how naturally, and continually the Sea would overwhelme the whole Earth if the waves were not bounded by providence: So would this Horſe overcome the inhabitants of it, were hee not tyed ſhort, and reſtrained by his, and our Lord. You ſee him here limited to the fourth part of the Earth, Elſe had not one beene left alive: For all are ſentenced and have deſerved to dye, and it is favour that all dye not. In a word, men dye not by chance, courſe of Nature, influence of Starres, but then and therefore becauſe it is appointed. A million of *Æthiopians* periſh in one day, in one battell, 2 *Corinth.* 14. not becauſe all were borne under one aſpect of Planets, but becauſe ſuch a ſlaughter was ſealed of God. And though there be one way in, and twen-

tie out of the world, yet all falls out as God determines and diſpoſeth. That Chriſtian which beleeves this, though he may deſire *Davids* Arithmeticke to number his dayes aright, that is, to know the brevity of them: yet will he never ſtudy the blacke and ſenſeleſſe Art of calculating his birth and death. None but fooles are curious and inquiſitive to knowe that, which is under Gods privie Signet. Wee are all as Souldiers ſent to Sea with Commiſſion under Seale, not to bee opened till wee come to ſuch and ſuch a point. To gueſſe and conclude, wee ſhall dye at ſuch an age, in ſuch a Climacterical yeare, what is it but to make a league with Death; not unlike to that frenzie Merchant that would make, and ſtricke up matches of hundreds, and thouſands with parties abſent as if they were preſent. A fond itching humor and and ſuch as would for the moſt part (what euer we thinke) doe us hurt rather then good: if the day and houre were farre off, it would breed ſecuritie if neere hand, horror. Sickeneſſes are ſuffi ient ſummons and warnings. Mark

ſuch

ſuch as ſentenced by Iudges and Phyſicians foreknow their death, yet without ſpeciall grace forefit themſelves never the more carefully. Some deaths indeede (as ſome Clockes) give warning before they ſtricke, with ſymptomes and ſignes infallible: and ſo extraordinarily God gives to ſome *Moſes* and *Hezekiahs* a preſage, and hearts to prepare: but generally God hath ſeene this the beſt for us, that it ſhould be for the generall moſt certaine, for the particular moſt uncertaine, to him ſealed, to us concealed: of which hee would have us make theſe uſes.

Firſt, for our bodily health not to be too carefull, nor too careleſſe: with all our Phyſicall dyet and miſerable anxietie, wee cannot adde one cubit to the length of our dayes, or meaſure of our health. Wee are all ſealed up no otherwiſe then the meaſure of our wealth, or our croſſes and bleſſings, for the having or avoyding of which, the meanes we much uſe without carking care, or cowarly feare, heerefully relying on Chriſt, the Lord Keeper of the Seale, not wittingly

and desperately preventing that sealed date by surfeits, of toyle or pleasure, by wilfull neglect of dyet, contempt of Physicke, by griefe or by melancholly: nay, not by haste to glory with *Cleombrotus* the heathen, or with hasty selfe-murthering Christians such as *Augustines* times were full off: but with *Iob*, patiently abide all the dayes of our life, during the terme of our sealed lease, till the very day, and date expire, and appointed time of dismission and dissolution come.

And secondly for our soules provision, not to doe as most that have set dayes of truce and peace, and in which they hang up their Armour a rusting, and their Beakons unwatched: but as people that live in perpetuall hazard of warre, have all things in a daily readinesse for service at halfe an houres warning, upon the least Alarum: who would live one houre in infidelitie or irrepentance, lest in that hee bee taken napping as the foolish Virgins, and that rich foole that reckoned of many years, and had not one night to continue. Grant it were enough to repent and be-

leeve

leeve the laſt day of life, yet how can a man be ſure to doe that, unleſſe hee doe it every day: conſidering that every day may for ought he knowes, bee the laſt. The ſeale may be opened in a day and houre one leaſt thinkes of it, as it is to moſt that die.

Laſtly, when ever this Horſe comes to fetch away us, or any of ours, children, or friends: A beleever ſtamps not, and rages not, as mad Marſhall *Biron*: murmures not, repines not, as the wild Iriſh-men without hope: expoſtulates not with deſtenie, as *Alexander* for his *Hepheſtion*: but with *Aaron*, layes his hand on his heart and mouth for his ſonnes ſuddaine Death, knowing what God hath ſealed, ſhall be and muſt bee. If the Dreames of a blind fatall neceſſity could quiet Heathens, how much more ſhould a Chriſtian be cheerefull at the diſpoſall of a wiſe and loving Keeper of the Seale. A minute ſooner or later it ſhall not be, then he hath fore-ſeene and fore-ſealed forthy eſpeciall good, who hath times, and ſeaſons, and ſeales, in his ordination. Worthy was the ſpeech and reſolution

of an understanding Divine. If Christ hath the key and seale of Death, then a figge for Death. This though it bee an ordinary notion, yet well digested, it is a singular stay to a beleever.

The Seale being thus opened, *Come and see* the Creature that issues forth. *Behold* an Horse, a fierce, a strong, a warlike, a speedy Creature, so described by God himselfe, *Iob.39.*

Looke therefore how easily *Iehu* stamped *Iezabell* into peeces: and *Tamberlaine* his Troopes of Horse the Turkish foote-men, or as the sturdy Steede dashe out the little Whappets braines, so easily doth Death with the least kick and spurne of his Heele the haileſt Complexion, the stouteſt Constitution, triumphing like an Emperour over all sorts of people, treading in the necks of Kings and Princes, as *Iosua* over hem in the *Cave* insulting in the termes of *Rabshakeh*, Where is *Hamath?* the Kings of *Arphad*, *Inah*, and *Sepharuaim? Elam*, *Meshech*, and *Tubal*, whose feare was upon the living, are they not descended into the grave? made their beds in the slimy valley, and laid their Swords

Swords under their heads? Where is *Goliah* with his brazen Bootes? Hath wiſedome delivered, Strength reſcued, or wealth ranſomed any out of my fingers? For all their Confidence, have they not gone to the King of feare? How can it bee otherwiſe, ſeeing Death comes as an armed Horſeman, upon naked Footmen: no encountring, no reſiſtance, no running away, no evaſion by flight. This winged Pegaſus poſtes and ſpeeds after men, eaſily gives them Law, fetches them up againe, gallops and ſwallowes the ground he goes, ſets out after every man as ſoone as he comes into the world, and playes with him, as the Catte with the Mouſe, as the Grey-hound with the Badger, ſome times hee followes faire and a farre off, lingers aloofe and out of ſight: anon he ſpurres after, and by and by is at the heeles in ſome ſickneſſe, and then it may be gives us ſome breath againe, but in the end overtakes us, and is upon us with a Ierke, as the ſnare over the fiſh, or the Fowle. *Abſolon* could not outride him: *Pharaohs* Chariot wheeles fell off in this chaſe. *Ionathan* and *Saul*,

Swift as the Eagles, ſtrong as the Lyon, yet how were they ſlaine with the mighty? what then is the courſe the Chriſtian takes? Hee neither fooliſhly thinkes, to reſiſt, or eſcape, nor yet cowardly ſwounds, or cravenly yields: but as a valiant Footman that eſpies an Horſeman purſue him in a Champion, ſtayes not till hee come upon him, but addreſſeth himſelfe for the encounter: ſo does a Chriſtian in his beſt health and proſperity, put on his armour, get him the Helmet of Salvation, the Shield of Faith, and learneth the uſe of them betimes, before he be unapt to it in ſickneſſe or age. As the Parthians teach their very Children to handle the Bow, the Scythians the Dart, the Germans the Speare: and ſo it comes to paſſe, that beleevers are not ſurprized, as worldlings often are, with milke but in their breaſts, without Oyle in their Lamps, and all in vaine then fondly cry out to this Horſeman to ſtay his ſtroake. As the rich foole *Gregory* relates of, who entreated Death to ſtay till the next morning, Truce but till to morrow, and I will be ready for thee.

A Chriſtian wiſely conſidereth, that hee hath no morrow, and therefore while it is called to day, is ready for this Horſe, who never ſets any certaine day of his comming.

Behold alſo the colour of this Horſe χλωρος the colour of the withering leafe, pale and wan: Symbolizing and noting the effect hee hath firſt upon the living, whom hee appalles, as hee did *Baltaſhar*, whom all his Concubines and Courtiers could not cheere, nor all his wine in the bowles of the Temple fetch colour into his countenance. See wee not often Priſoners at the barre wan away, and die as white as a cloth at the Sentence of death pronounced on them. Many gulls and gallants wee may heare ſometimes ſlight off death with a jeſt, when they thinke it out of hearing, and ſome wiſh it and call for it, as *Gaal* for *Abimelech*, but when it comes in good earneſt, they are not able to looke it in the face, with the blood in their cheeks. Some fooliſhly ſet a face on the matter, on their death-beds, leſt neighbours ſhould cenſure when they are gone for Cowards: hypocri-

pocritically painting their faces as *Iezabel* did, affronting *Iehu* out of the window, God knowes with a cold heart, and if her paint had beene off, a pale face should one have seene underneath it. Whereas Christians having a good measure of faith to warme them at the heart, change not their countenance nor have their colour any whit abated, but as is recorded of Mistris *Ioyce Lewis* at the stake, and sundry other Christians, even of the fearefullest by nature and sex, looked as fresh and cheerfully at the houre of death, as at their marriage.

A second effect of this pale Horse is after death, bereaving the bodies of all blood and colour, making them liveleſſe and wan carkases, and so layes them a rotting and mouldring among the wormes their sisters, till the fashion of them be utterly altered, the beauty consumed, and shape turned into rottennesse. Oh how grievous is this to such *Absoloms*, *Iezebels*, and *Rosamonds*, who have set much by their painted sheathes and pampered Carkases, whose belly is their God, and yet their end must be cor-

corruption. Duſt they were, and to duſt they muſt returne. Favour is deceitfull, and beauty is vanity, when the pale Horſe comes, there is no remedy. Here onely Faith hath an Antidote comforting her ſelfe with theſe ſayings: This baſe and vile body of mine muſt be thus ſerved, that it may be transfigured and made conformable to the glorious Standart Chriſts body, more glorious then the Sun in his brighteſt hew. It muſt thus be ſowne in pale ignominy, that it may riſe in glorious beauty. What if I loſe a little Vermillion red mixture of Fleame and Sanguine, ſhall I not recover a radiant reſplendent luſtre? Can the Alchimiſt with his Art, cauſe a dry withered floure to ſhew it ſelfe againe for a ſpace in it naturall verdant ſhape and colour: and cannot God that made me firſt of Clay, and that Clay of nothing, reduce and refine the ſame after it hath beene in the Earth? as the Chynois doe the materials of their curious diſhes for many ſcores of years, that when it is throughly deficate, their poſterity may temper and frame ſome veſſell of excellent ſervice

ſervice withall. Certainely my Redeemer liveth, and with theſe eyes I ſhall ſee him, as he is moſt admirable to behold, and my ſelfe like unto him in my degree. Ten thouſand times more comely, then is here poſsible to imagine, the moſt perſonable Creature that ever the Sunne ſaw: when the body ſhall bee enriched with thoſe excellent Dowries of Impaſsibilitie, Claritie, Subtiltie, Agilitie.

Oh, but heres yet a more feareſull ſpectacle behinde, then all that hath yet come in ſight. Hell, even Hell it ſelfe in the worſt ſenſe, not the grave of the body, but of the ſoule. For *Iohn* ſees here principally the iudgement of the wicked, that were ſlaine for the contempt of the Goſpell, by the pale Horſe, for not yeelding to the White, and his crowned rider. And their woful ſtate is here oppoſed to the happy condition of the Martyrs under the Altar.

Well then, behold alſo, even Hell the page and follower of Death, attending him where ever hee goes among the the wicked ſort. Whence it is that they are ſo often coupled in this Booke,

Death

Death and Hell. Looke as the Foxes waite upon Lyons, carrion Crowes upon Armies, Gaolers on Serjeants for a prey: so diligently does the Devill on Death for a booty. No fowler does more cunningly stalke behinde the Horse, or creepe behinde brakes or hedges, to get his ayme at the shye Fowles. No Serjeant hides his Mase, no Angler his Hooke more warily: knowing that else Hell should never swallow so many.

Alacke, alacke, we silly Fish see one another caught, and jerckt out of the Pond, but see not the fire and Frying pan into which they come. In this consists the Devils chiefest policie, & our grosest simplicitie, and even this is the cause of our sottish and foolish living and dying.

Oh that my head were a Fountaine of teares, to weepe for and bewaile the stupiditie, yea the desperate madnesse of infinite sorts of people that rush upon Death, and chop into Hell blindling. How brutish and beastly are the præmises and conclusion of the Epicure and his brood, Let us eat and drinke, for to morrow wee shall dye? Who knowes

knowes whether the ſoule of the beaſt deſcend, and mans aſcend, who ever ſaw the one goe downeward and the other upward, and then what matter if the life of the one differ not from the other? What need a man care whether he bee a Sadduces Swine, an Epicures Horſe, or himſelfe? The one many times hath leſſe care, and more pleaſure then the other, if Death bee the laſt line, the full point, and finall ceſſation of the Creature. Theſe Bruits thanke Phyloſophie that hath taught them not to feare any ſuch Hobgoblin ſpirits, or old Wives tales, as Hell. But ſuch Phyloſophy *Socrates*, *Plato*, and the wiſer ſort even of the Heathen have hiſſed out of Schooles as belluine. Yea, the moſt ſavage and unlittered people, the leſſe ſoyled with Art, the more confidently doe they out of Natures inſtinct, and divine impreſſion, conclude of an eternall place of well and ill being after death for the ſoules of men. But theſe Monſters wilfully ſhut their eyes, deface and obliterate theſe ſtamps, and principles of nature, and ſo dance hood-winkt into perdition. Miſerable

it

it is to ſee how boldly and blindly they thinke and venture on Death. *Therameues*, hee writes Bookes in praiſe of Death, as the end of all calamities. *Auguſtus*, hee dies in a jeſt, calling for a Plaudite. *Tiberius* in diſsimulation. *Diogenes* hearing *Antiſthenes* cry out in his paines, Who ſhall eaſe mee? offers him a knife to diſpatch himſelfe withall. *Caninus* called to execution, bids his Fellow remember hee had the beſt of the Game. The Earle of *Kildare* ſeeing his Writ of Death brought in when hee was at ſhowelboard, throwes his caſt with this in his mouth: Whatſoever that is, this is for a huddle. Little liſt would theſe blind bayards have for ſuch idle mirth, if their eyes were opened to ſee this follower of Death. How pittifull is the frenzie of thoſe brave Spirits, as they deeme and terme themſelves (as much as they ſcorne pitie) our duelliſts I meane, who as if they never had heard of Hell, are as prodigall of their lives, as Cockes or Dogs are of theirs, powring them out upon every drunken quarrell: I pittie not the loſſe or miſſe of ſuch, good for little but to

ſet

ſet in the front of a Battell, or to ſtop breeches and Canons withall: but I pitie the loſſe of their ſoules, who ſerve themſelves, as the Ieſuite in *Lancaſhire*, followed by one that found his Glove, with a deſire to reſtore it to him: but purſued inwardly with a guiltie conſcience, leapes over an Hedge, plunges into a Marlepit behind it unſeene and unthought of, wherein he was drowned. I marvell not, that they feare not a Rapier, or Piſtoll: who would not chuſe it before a lingring and painefull ſickneſſe, were it not for the after-claps of death? No Coward need feare the encounter of it alone in a ſingle combat. But Death hath a Second, a Page ten times more dreadfull then himſelfe, with whom wee have to begin, when we have done with Death, which is but the beginning of ſorrowes. Death is pale, but his follower is a blacke Fellow, a terrible Monſter never enough feared. In which reſpect, how lamentable alſo is the blindneſſe of all ſelfe-murderers, who make Death the remedie of every griefe, and cure of every violent paſsion: If they find themſelves

ſelves inwardly vexed, or perplexed in Conſcience, they ſeeke Death as a preſent eaſe; not conſidering how they leape out of the ſmoake into the flame, out of the flame into the fire, out of a curable momentany diſturbance, into an endleſſe irrecoverable woe, (without the extraordinary mercie of God) to which uſually the Devill ſpeeds them; that hee might get them into his clutches, and ſo paſſe out of doubt, all meanes of prevention and evaſion by Faith and Repentance.

Oh ſenſeleſſe *Achitophel*, how did thy wiſedome faile and befoole thee, when thou ſetteſt thine houſe in order, and diſpoſeſt of thy goods, forgetteſt thy ſoule, hangeſt thy ſelfe, which durſt thou, or wouldeſt thou have done, had but one beleeving thought of an eternall fire come into thy head? How blockiſh is the manner of dying of many a *Nabal*, who ſtrucken with the feare of Death and Hell, become as inſenſate as ſtockes and ſtones, have no mind nor power to thinke of one thing or other: Cannot abide to heare any mention of the danger of that which

they feare, whoſe ſenſes the Devill bewitches and benums, leſt they ſhould ſee and avoid? Such was *Lewis* the eleventh, Who ſtraightly charged his Servants, that when they ſaw him ſicke, they ſhould never once dare to name that bitter word Death in his eares. So doe Cowards and Cravens ſhut their eyes, and chuſe rather to feele blowes, then to ſee and ſhun them.

Little better is the common courſe that moſt people take. Scared ſome are with a confuſed, and prepoſterous feare of Death, and flaſhes of Hell in their Conſciences, and yet take no courſe to get pardon and faith in CHRIST: but either taking it to bee ſome melancholly humour, ſend for merry Companions to drive it away: or being given up to hardneſſe of heart and impenitencie, wilfully ſhake off all thoughts of repentance, ſhut their eyes and eares againſt all good adviſe, and deſperately put all at adventures, and chop into the jawes of that roaring Lyon. Some of them ridiculouſly fearing Death, they know not why, more for the pangs of it (which often are leſſe

then the Tooth-ake) then for the Hell following: like fooles that feare the thunder cracke, and not the Bolt; the Report of the Peece, and not the Bullet; the Serjeants arreſt, and not the Gaolers Impriſonment: Labour to eſcape death which they cannot, and Hell which they might. Others of them ſcared with ſome terrible apparitions, affrighted, as Cardinall *Creſcentius* a little before his death, with a blacke Dog in his Chamber. A Preſage and Preludium of Hell approaching: they cry out they are damned, the Devill, the Devill, doe they not ſee him, &c. And ſo *Spira*-like, deſperately, and diſconſolately depart in helliſh horrour. Other of them a little wiſer, and yet little the better for it, admit a cold thought or two, and it may bee a little parley about the matter, but when they have fetched a ſigh or two, put all upon Lord have mercie on them: truſt it ſhall goe as well with them as with others, even as God will have it: and thinke they doe much if they ſend to a Miniſter to pray with them or for them: never giving all diligence to

make their ſalvation ſure, and to eſcape ſo great a condemnation.

Oh if we could conſider how feare-fully ſuch find themſelves deluded, when their ſoules awake, worſe then *Ionas* in the Tempeſt, even in a gulfe of fire and brimſtone: How would it awaken and arouſe us to fore-ſee Death and Hell in their ſhapes, and to fore-appoint our ſelves throughly, not againſt the firſt Death which wee cannot, but againſt the ſecond we may, if wee get our part in the firſt reſurrection.

This Text, mee thinkes ſpeakes to every ſicke man bound on his bed with the Cords of Death, as *Dalilath* to *Sampſon:* Vp and ariſe, for the Philims are at hand. Death is at the doore, and behind the doore, the Fiends wait to fetch away thy ſoule. *Bellarmine* is of opinion, that one gympſe of Hell were enough to make a man not onely turne Chriſtian and ſober, but Anchorite and Monke, to live after the ſtri-ctеſt rule that can be. I am of beliefe that Gods ſpirit cooperating a thorow mediation of it, might bee a meane to keepe one from it. For a man to wish

to have a ſight of it, or that one might come thence and make report of the intollerable and unutterable paines of it is ſuperfluous, ſuperſtitious: and if it ſhould be granted, yet being not Gods ordinance and allowance, it might goe without his bleſſing, and doe one no good. Thy beſt courſe is well to ponder what wee that are Gods Miniſters report of it, out of *Moſes*, the Prophets, Chriſt, and the Apoſtles deſcriptions. And if God meane thee any good, our warning may doe thee ſome good. Popiſh writers are too bold in making Maps of Heaven and Hell, as if they had ſurveyed them and their regions, and inhabitants: but moſt I thinke are on the other hand too breefe and ſummarie in their meditatious and writings. To paint it in its owne native colours is impoſſible, or by any contemplation to comprehend the horrour of it. Shadowes and Parables the Scripture uſeth, by which thou mayeſt and oughteſt to helpe thy conjectures, and to worke on thy affections withall, after this or the like manner.

Here God hath allowed thee on his

earth a pleasant habitation, commodiously situate in a good Ayre, richly decked with furniture, compassed with delightfull Gardens, Orchards and Fields, where thou hast liberty to walke and ride at thy pleasure: How would it trouble thee to thinke of being laid up all thy life in some straight and loathsome prison, by this consideration how ill thou wilt brooke to bee cast into a dolefull disconsolate Dungeon, to lye in utter darkenesse, blackenesse of darkenesse, in eternall chaines, in little ease for ever.

Here a great part of thy contentment, is to live among good Neighbours with a loving wife, with cheerefull companions: and loath thou art at any time to bee long in the house of mourning, to bee among melancholly malecontented, complayning, feeble, or brawling people in Hospitals, or Bridwels, or Bedlams. How will then thine eares endure to be tired with continuall howling, scritching and gnashing of teeth, to live among Dogs, Enchanters, uncleane Birds, reprobate Spirits, worse then so many Toads, Tygers or Serpents. Here

Here if thy Father ſhould in diſpleaſure bid get thee out of ſight, or thy Prince baniſh thee his Court and preſence, as *David* did *Abſolon*, for ſome offence, thou wouldeſt take it heavily: how ſhall thine eares tingle to heare God ſay, Depart out of my preſence, Goe thou curſed into the lake prepared for the Devill and his Angels.

Here thou ſhrinkeſt to thinke of the gout, collicke, ſtone, or ſtrangurian, ſhivereſt to heare of the Strappado, the Racke, or the Lawne, how then wilt thou beare univerſall tortures in all the parts of thy body, exquiſite anguiſh and paines, ſuch as of which the pangs of child-birth, burnings of materiall fire and brimſtone, gnawings of cheſt-wormes, drinkes of Gall and Wormewood are but ſhaddowes; and to which they are all but ſports and fleabitings, even to the torments thy body ſhall ſuffer for it ſinnes againſt the Creator.

But haſt thou ever here in this world taſted of a troubled ſpirit, of the griefe and feares of a wounded Conſcience, poſſeſſed with bitter things: ſtrucken and pierced with the venome of Gods

arrowes, feares of the Aimighty; by theſe thou mayeſt make the beſt gueſſe how it will fare with thy ſoule when God ſhall powre all the vials of his wrath into a veſſell of his fury, and vexe thy ſoule in his ſore diſpleaſure, ſcourge thee with the rods of Scorpions, make thee drunke with the gall of Aſpes and Cockatrices, make thy mind heavie unto the death, holding it ever in thoſe Agonies, which made his owne Sonne ſweat clods of water and blood. Oh how fearefull a thing it is to fall into the hands of God who is a conſuming fire! Thinke of it whiles there is hope, you that forget God, Heaven, and Hell, leſt you come there where there is no redemption, no hope of eaſe or end, which is that that makes Hell, Hell indeed: For if theſe paines might have an end, were it after million and millions of yeares, as many as there be ſands in the Sea ſhore, yet mighteſt thou nouriſh ſome miſerable comfort of a releaſe in the long runne: but this night hath no day, this Ague no intermiſſion, this death no death to end it withall.

Here

Here thou wouldeſt bee loath to lie on the Racke from morning to night, to be wrung with the Collicke for a few dayes or houres, to bee haunted with a Quartan from *Michael* to *Eaſter*: Oh then add eternity to inſupportable torments, and let thine eares tingle, and thine heart melt to thinke of it. Were it not for hope in ſmall preſſures, wee ſay heart would burſt: Oh then this word *ever and ever*, if thou couldeſt duely beleeve and conſider it, how would it breake that hard heart of thine, which knowes not how to repent, nor cares to prevent the wrath to come.

What thinkeſt thou, are theſe things tales and fables, is Hell but a name and word, a ſcarbug for to keepe fooles in awe? Hath not God, thinkeſt thou, a day of reckoning, a priſon and power to puniſh Rebels and Traitors, or are not his puniſhments like to his Iuſtice, infinite and eternall? Know theſe things to bee as true as God is truth, ſave that they are ſhort of the truth it ſelfe. Why doſt thou not then take thy ſoule apart, and ruminate of theſe things

things by thy ſelfe, judging thy ſelfe here, that thou maiſt not be condemned in the world to come? Art thou affraid of a melancholly fit, and feareſt thou not this Gulfe and Whirlpoole, and ſorrow? Art thou not loath to be tormented before thy time, and feareſt not to bee tormented time without end. I wonder how the ſoules of wicked men and unbeleevers goe not out of their bodies, as the devils out of *Demoniaks*, rending, raging, tearing and foaming. I wonder how any can die in their wits, that die not in the faith of our Lord Chriſt. Verely if theſe things move thee not, thou art in a worſe plight then *Felix* and *Baltaſhar*; yea the very devils themſelves, who beleeve them; yea, quake and tremble to thinke of them. How faine would I ſnatch thy ſoule out of this fire? undoubtedly I know, that if this warning doe thee no good, it is becauſe thou art of old, juſtly ordained to periſh in thy impenitencie, and to bee a fire-brand in theſe everlaſting flames. Now on the contrary, if thou beeſt a veſſell of mercie and honour, it will doe thee no hurt, but drive

thee

thee to Christ, in whom there is no condemnation: who only is perfectly able to save and deliver thee out of this Lake. If thou beest already in him, it will cause thee to rejoyce in thy Lord and Saviour, who hath delivered thee from the feare of two such enemies that now thou maist with the Ostrich in *Iob* despise the horse and his rider, and triumph by Faith over Hell and Death: *O Death where is thy sting! O Hell where is thy victorie!* Death is to men as hee that comes attended: To *Dives* hee comes followed with Devils, to carry his soule to Hell: To *Lazarus* with troopes of Angels to convey him to *Abrahams* bosome. So that wee may in earnest say, that Death is the Atheists feare, and the Christians desire. *Diogenes* could jestingly call it, The Rich mans enemy, and the Poore mans friend. This, this is that which makes death so easie, so familiar and dreadlesse to a beleever; hee sees Death indeed, but Death is not Death without Hell follow him: and Hell he sees not, but only as escaped and vanquished, and therefore is said not to see Death.

Now

Now (ſayes the beleever) comes death and the Prince of this world with him: but hee hath no part in me: all the bitterneſſe and teares of death lie in the feare of Hell, which, thankes bee to Chriſt, hath nothing to doe with mee, nor I with it, therefore I taſte not of death: now comes Gods Sergeant pale death, whom I know I cannot avoid: but this I know, hee comes not to arreſt mee, to carry me to priſon, but onely to invite me to a feaſt, attend and convey mee thither. Let ſuch feare him as are in debt and danger, mine are all diſcharged and cancelled: he comes with his Horſe to take up mee behind him, and to fetch me to my Fathers joyes, to a Paradice as full of pleaſures, as hee carries the wicked to a priſon full of paines. *Pharaohs* Baker and Butler were ſent for out of priſon, the one to promotion, the other to execution: hee that had the ill dreame, expected the meſſenger with horrour, the other longed for him with comfort. The latter is my caſe, therefore though I bee reaſonably well in this world, as a child at board, yet home is home, therefore will

will I waite till this pale Horſe comes, and bid him heartily welcome: and with him the Angels of my Father, who have a charge to lay my body in a bed of reſt, and to beſtow my ſoule under the Altar, as it follows in the next ſeale, which is ſo pleaſing a viſion, that wee need no voice or preface, ſuch as wee had in the former inviting us to *Come and ſee:* the very excellencie of the object it ſelfe is of force enough to draw, and hold the eyes of our minds unto it.

The ſecond SERMON.

VERSE 9. *And when hee had opened the firſt Seale, I ſaw under the Altar the Soules, &c.*

WHEN Death hath beene viewed in the paleſt, and Hell in the blackeſt colors that may be, yet if we have Faith enough to ſee ſoules in their white roabs under the Altar: there

there is comfort enough againſt the horrour of both; enough to enable the beleever to deſpiſe and trample over them both. In the opening of this fifth Seale, I hope to find more ſollid Antidotes, more lively Cordials, againſt the feare of Death, then in all the dead and dry precepts of *Bellarmines* doting Art of dying. For this part of the viſion was ſhewed *Iohn* of purpoſe to ſweeten the harſhneſſe of the former: that his ſpirit grieved and amazed with the ſight of the calamities and mortalitie under the perſecuting Butchers rather then Emperours, might yet be relieved and refreſhed with a ſight of the bleſſed eſtate of ſuch as died either in, or for the Lord.

Wherein was propoſed to his ſight, and to our conſideration theſe ſeverals. Firſt, the immortall ſubſiſtance of ſoules after their ſeparation from the body. Secondly, their ſure and ſecure condition under the Altar. Thirdly, their dignity and felicity clothed with white robes. Fourthly, their compleate happineſſe at the laſt day, when the number of their brethren ſhall bee accompliſhed. Of

Of all theſe, Chriſt meant *Iohn* ould take notice, and all beleevers y his teſtimony, to their full conſola- ion.

Firſt, *Iohn* being in the ſpirit, could e ſpirits, men indeed clad in fleſh, can ardly imagine how a ſoule can have xiſtence out of the fleſh. Eagles can e that which Owles cannot: ſo is that iſible and credible to a ſpirituall man, hich to a naturall is inviſible, incredi- le. And yet even natures dimme eyes ave beene cleare enough to ſee this ruth. Nature I ſay, pure and meere na- ure, not onely the Platoniſts and other earned ones, who reſolutely conclu- ded it, and aptly reſembled it, to the iſtinct being of the waggoner after he breaking of the Coach: the ſwim- ning out of the Marriner in the wreake f the ſhip, the creeping of the ſnaile ut of the ſhell, the worme out of the aſe: not unto the learned Grecians, nd civilized Romans: But even the udeſt Scythians and unlettered Sava- es; yea, though there be many Lan- guages, and ſundry Dialects in the world, yet is, and hath this ever beene the

the common voice of them all, That ſoules die not with the body. And however the bodies reſurrection hath to them beene a Problem and Paradoxe, yet is the ſoules eternitie an inbred inſtinct ſucked from natures breaſt; or rather an indelible principle ſtamped in the ſoules of men by the finger of God. And indeed, to right reaſon, what difficultie or abſurditie is there in it? What lets mee to conceive a being of it in the Aire, in the Heaven, or in any other place as well as in the compaſſe of my body, is not one ſubſtance as capable of it as an other? Can it live in the one, and not in the other?

Hath it not, even whiles it is in the body, thoughts, motives, paſsions by it ſelfe, of it owne different from the body, many croſſe and contrary to the diſpoſition of the body, cheerefull ones when that is in paine or melancholie: Chollericke ones when that is flegmaticke. Doth it waite upon the body for joy, ſorow, anger, and the like? doth it not more often begin unto it? Not to ſpeake of Martyrs innumerable, who have beene exceedingly plea-

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ſant in the middeſt of torments, as if they had beene ſpirits without fleſh. How many ancient ſtories and daily examples have we of cheerefull minds in diſtempered, pained, languiſhing, dying bodies? Reaſon will then conclude, that the ſoule may well bee, and bee ſenſible after death without the body, which even in the body can bee well, when that is ill, cheerely when that is hurt, or ſicke, grieved or troubled when that is in perfect temper and health. And on the contrary, ſmall reaſon have wee to thinke it ſleepes out of the body, or that it is ſeized by death out of the body, which never was over-come by ſleepe, which is but deaths Image and younger brother, in the body, but ever was working and diſcourſing in the deepeſt and deadeſt ſleepes of the body.

Beſides, is it likely God would enrich it with ſuch noble and divine dowries to bee ſalt onely to the body, to exhale with it as Bruits doe? The admirable invention of Arts, Letters, Engines, the ſtrange fore-caſts, proſpects and preſages of the underſtan-

ding part, the infinite lodgings, the firme retainings of the memorie, doe they not argue an immortalitie? Doe men ingrave curiously in Snow, Ice, or transient stuffe?

What meanes the greatest anxietie of men about their surviving name, if the mind perished with the body, if Death were the cessation of the man, and destruction of the whole substance? What should nature care for an ayrie accident without a subject, whereof no part of him should be sensible?

What meanes the very feare of Death, if that were the end of all feares and cares, and sorrowes, if nothing remained sensible, and capable of any thing to be feared?

Lastly, the fresh vigor, the unimpaired abilitie, that nimble agilitie of the mind in sickneſſe, yea, many times the freer use of the faculties of it in the confines, yea, in the act and article of Death, then in former Health; doe they not tell the body, the soule means not to fall with the carkasse (which hath the name of falling) lies not a dying with it, but erects it selfe, meanes only

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to leave it as an Inhabitant doth a ruinous Houſe, or as a Muſician layes downe a Lute whoſe ſtrings are broken, a Carpenter a worne inſtrument unfit any longer for ſervice and employment: and as a Gueſt makes haſte out of his Inne, to his long home and place of abode.

Loath I am to mingle Philoſophicall Cordials with Divine, as water with wine, leſt my Conſolations ſhould bee flaſh and dilute: yet, even theſe and ſuc like arguments have taught all Philoſophie (the brutiſh Schoole of the Epicure excepted) to ſee and acknowledge that the ſoule is not a vapour but a ſpirit, not an accident, but a ſubſtance, and elder and more excellent ſiſter to the body immixt and ſeparable; a gueſt that dies not with it, but diverts out of it, intending to reviſite and reunite it againe unto it ſelfe. But Divinitie certainely knowes all this to bee moſt certaine, that it is a particle of Divine breath, imbreathed into the red lome at the firſt, not ariſing out of it, but infuſed from heaven into it, and therefore may as well exiſt without the clay after

it, as it did before it: and when the duſt returnes to the duſt, heaven goes to heaven, both to their originals, the ſoule firſt, becauſe firſt and principall in every action, the body after as an acceſſary and ſecond, and ſo the day of death to the body, is the birth of eternity to the ſoule.

This undying, and ever-living condition of the ſoule, throughly rowled in the mind, firmely embraced, and undoubtedly apprehended by Faith, workes admirable effects as in life, ſo in the approach of death. *Seneca* that ſaw it but through Clouds, cranies and reviſes with ifs and ands, yet profeſſeth that when he thought but a little of it, and had ſome pleaſant dreames of it, hee loathed himſelfe and all his trifling greatneſſe. But moſt divinely, and reſolutely, *Iulius Palmer*: Hee that hath his ſoule linked and tied to the body, as a theefes feete to a Clogge with gyves and fetters, no marvell hee knowes not how to die, is loath to endure a Diviſion: but hee that uſeth, and can by Faith ſeparate the ſpirit from the body, to him it is as to drinke this: & with that

drinke

drinkes off a Cup of Wine in his hand, and within a while after, as cheerefully drinkes of Deaths Cup in the ſight of the ſame Witneſſes. Even *Socrates* himſelfe ſweetned his cup of poyſon, with his diſcourſe of the ſoules immortalitie, to the amazement of the beholders. Such ſoules indeed as place all their felicitie to be in a full fed, and well complexioned body, and to partake of the ſenſes corporeall delights, hath not accuſtomed it ſelfe to it owne retired delights of obſtracted meditations, knowes not how to bee merry without a play-fellow, no marvell though it bee as loath to part with the body, as a crooked deformed body to part with rich robes, gorgeous apparell, which were it onely ornaments.

But ſuch noble and regenerate ſpirits as know their owne Dowries, have inured themſelves to ſublimate contemplations, and to have their converſation in Heaven, whiles they were in the body: ſuch I ſay, though they doe not Cynically revile the body as a Clog, a priſon, a lumpe of mire, &c. but know it to be the Temple of the Holy Ghoſt,

yet are they willing, yea and figh to be unclothed, to ſow it a while in the earth, being a darke and thicke lanterne, hindering the cleare ſight of it, till they may re-aſſume it clarified, a ſpirituall, an Angelified body made apt and obſequious to all divine ſervices, to Celeſtiall Offices without wearineſſe, intermiſſion, and ſuch like vanitie, which here it is ſubject unto: as willing as *David* to lay aſide *Sauls* cumberſome Armour, and to betake him to ſuch as hee could better weeld and command at pleaſure.

This is the firſt and loweſt helpe Faith hath to comfort the ſoule withall in the approach of Death; when the ſtrong men buckle, the Keepers of the houſe faile, they waxe dim that looke out at the windowes, when the whole outward man decayes: that the inner man ages not, faints not, languiſheth not, but rather lifts up the head, is more freſh then formerly, and expects to bee unburdened, and to be at libertie, freed from Corporeall tedious unpleaſing workes of ſleeping, eating, drinking, and other meaner drudgerie, that it may

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once come to higher and more ſpirituall employments better ſuiting with its native condition: even as the Lyon longeth to be out of the grate, and the Eagle out of the cage, that they may have their free ſcope and fuller libertie.

Vnder the Altar.

Now if this much revived *Iohn* (as no doubt it did) to ſee the ſoules continuance after Death, how much more to ſee their ſafetie and reſt under the Altar: that is, under Chriſts protection and cuſtody, under the ſhaddow of his wings; Who makes them gratefull to his Father, covers them from his wrath, ſafegua ds them from all moleſtation, procures them abſolute quiet and ſecuritie. The phraſe alluding to the Altar in the Tabernacle, which gave the Offerings grace and acceptation: and partly to the ſafety of ſuch as fled from the Avenger to the Altar. Chriſt is our Altar, and all the Soules or ſuch as die in his Faith, are as *Stephen* bequeathed to him: hee preſents them

to his Father, ſhelters them from accuſation and condemnation, gathers them as the Hen her Chickens under his wings, being fully able to keepe what is committed to him from all diſquiet. Hee that could keepe the three young men in the Furnace with whom hee walked, yea their very garments from the violence of fire: The Iſraelites and their apparell in the wilderneſſe: *Ionas* in the Whals belly: how much more eaſily now he ſits at the right hand of his Father in Majeſtie and Glory, and he defend ſaved and glorified ſoules from all Externall and Internall Annoyance, and ſettle them in abſolute peace with him in his Paradiſe, according to his frequent promiſe to ſuch as overcome, *they ſhall ſit with me upon Thrones.*

And long white Robes were given unto every one.

If *Iohn* had ſeene ſoules at reſt, though in poore and meane condition, yet were a corner of an houſe with peace to be preferred to a wide Pallace with diſquiet: A poore diet with green Herbs

Herbes with quiet; to a feaſt with ſtalled oxen, and crammed fowles, ſauced with bitter contention. But behold, he ſees not naked, beggerly, ragged ſoules, but adorned with white Robes; that is, endowed now, and glorified with perfect righteouſneſſe, Puritie, Claritie, Dignitie, and Feſtivitie: of all which white apparell hath ever beene an Emblem and Symbole in Divine and Humane Herauldry, a cloathing of Princes in their great ſolemnities of Coronation, triumphs and ovations, ſayes *Euſebius*: ſo was *Herod* arrayed in cloath of ſilver, with which the Sunne beames meeting, made ſuch a gliſter, as amazed the people that ſtiled him a God: ſo ſayes *Tertullian*, were they wont to dignifie Servants at their manumiſſions with white Apparell, in token of their new libertie and preferment. At feaſts great perſons were wont to change their gueſts ordinary clothes with a white Syntheſis, a colour fit to expreſſe alacritie. Chriſtians the whole Eaſter weeke wore white apparell. All the graces the ſoules had here in this their infancie of Regeneration

ration, were but ſtained and poiluted clouts: their knowledge darke and obſcured with ignorance, their memories clouded with oblivion, their wils and affections tempeſted with mutinies and perturbations, their habits of holineſſe and charitie, ſullied with defects and infirmities, their delights duske and partico oured and ſpotted with mixture of ſorrow: all their apparell blacke and ſad ruſſet at the leaſt; but they are purer then the Chriſtall, whiter then the Snow, or then fullers earth is able to make them. The Lillies, and *Salomon* in all their Royalties not like unto the meaneſt of them. Call us no more *Marah*, may they ſay, but *Naomi*. For fulneſſe of beauty is conferred upon them, God becomming fulneſſe of claritie and light unto the underſtanding, without errour or darkeneſſe, contination of fruition to the memory without forgetfulneſſe, multitude of Peace to the Will and Affections without diſturbance or diſorder; the ſuperiour part of the Soule pleaſing it ſelfe in the bleſſed viſion of God, and the inferiour ſatiate with the fruition of Ri-

vers

vers of pleaſures, and variety of monethly fruits. All this joy increaſed by the amity and magnificence of the place being Gods Palace, built and prepared for Eternitie, for the honour of his Majeſtie, and habitation of his Saints, all ſhining like precious Iaſper: enchanted by the full quire of Angels, and communion of holy men, excellent when they were on earth, now perfected in their vertues, and freed from frailties, never mourning, but ever ſinging and lauding their Creator with *Alleluiahs* without defatigation or ſatietie: all this made up and conſummate by the addition not of a number of yeares, but of eternity uncountable, unalterable, incomprehenſible. What are the chiefe miſeries of this life, but the ſordid apparell of the ſoule, the blacke thoughts, the ſpeckled phantaſies, darke oblivion, royled, ſoyled affections, all the habit of it ſqualid, jagged, and tattered. Now then was *Ioſeph* loath to change his priſon-rags, or *Heſter* her old and meane Clothes with ſtately and royall array? Promiſe a Child a new Satin ſuite, and ſee whether

ther he will not long for it, and call for it; ſee whether hee will cry when you bid him lay off his ruſſets? Whence it is then that men dye ſo dully, ſo unwillingly, ſo heavily? or whence can it bee, but becauſe they doe not lively and certainely beleeve, and expect theſe white Robes for their ſoules. When the beautie of a mans mind is here obfuſcate and defaced with melancholly Tentations, opake imaginations, with yellow choller, with pallid feare, with ruddy ſhame, with ſable deſpaire; oh what would hee give for a candid calme and ſereene ſtate of his mind? and when againe it pleaſeth God to afford him ſunſhine holidayes of joy and tranquility, wherein his mind is clad, and decked with golden, ſilver, and precious ornaments of peace, meekeneſſe, temperance, patience, Oh what an Heaven would hee thinke he had here on earth, if all his dayes were but ſuch dayes! whereas this a Chriſtian may well aſſure himſelfe of, that what ever grace doth here prepare and begin, there glory will abſolve and perpetuate for matter of ſanctity, purity, and alacrity

erity of the mind, typified in theſe white robes: yea further for matter of dignity and triumph, which then ſhall be moſt compleat, where they ſhall ſee Chriſt at that day come in the glory of the Father with millions of his Angels, deſcending and bringing downe his heavenly *Ieruſalem*, meeting them halfe way in the clouds, and there avenging them on their enemies, ſitting with them as aſſeſſors upon thrones, to judge the Angels, and the world of wicked ones, and ſuch as have inſulted over them on the earth, in which they ſhall then without any malignity of envy, anger, or appetite of revenge, take admirable and unſpeakeable content and comfort, yea reckon it as the accompliſhment of their inchoate glory, for which they are here ſaid to long for and groane under the Altar, till the number of all their brethren being conſummate, God ſhall openly acquit and applaud them, condemne and confound their oppoſites. Theſe, theſe are the onely, ſtately, and kingly dignities: the meditations whereof are only able to beget and foſter true heroicall and Chriſtian

Christian resolutions against the feare of Death and Hell, otherwise unvanquished. To conclude then, to the man that would both in health and sickneſſe nourish ever in his breſt undaunted and more conquering thoughts of theſe two enemies, in ſtead of *Bellarmines* many frivolous and tedious rules, I preſcribe but theſe two practiſes of Faith. The firſt is to worke in his mind a ſetled and undoubted certainety: and the ſecond a lively and frequent repreſentation of them.

Were heaven nothing elſe but an haven of reſt, we know how welcome the one is to a Sea-ſicke weather-beaten traveller, and may by that gueſſe how deſirable the other ſhould be to a ſoule that long hath beene toſſed in the waves of this world, ſicke of its owne ſinfull imaginations, and tired with externall tentations. The happieſt ſoule that ever hath ſayled over this *Euripus*, in the beſt ſhip, in the healthfulleſt body that ever was, never had ſo calme a paſſage, but that it hath had cauſe enough often to wiſh it ſelfe on ſhoare. What with ſelfe-groaning phantaſies, and

and injected temptations, how little reſpit or reſt is here to bee found? Is there any Palace or Tower here ſo high or ſtrong that can keepe diſeaſes from the body: how much leſſe cares, ſorrowes, feares, and Satans aſſaults from the Soule? Were there but ſuch an Iland, as ſome have dreamed of here on earth, that might free our bodies or minds from diſquiet, but for the ſpace of the moment of this life, how would people covet to dwell in it? In the times of the late wars in the Netherlands, how did the Boores forſake their Farmes, and fly into walled Cities for ſecurity from dangers? What violence then ſhould our heavenly *Ieruſalem* ſuffer of our wiſhes and deſires? were it but for the ſweet and amiable name of peace whereof it is denominated, having indeed the God of peace for the King and Keeper of it: Wals many Cubits high. into which no *Zenacherib* can ſhoot an arrovv, nor the Dragon Beaſt, nor the falſe Prophet to ſeduce or to accuſe: ſtrong gates and bars excluding all enemies and annoyances, and ſo affording perfect tranquility to all the inhabitants

tants, out of which they insult ten times more safely, then the Iebusites did over the blind and lame, over the pale horse and his riders, Death and Hell. Consider and compare a little the simplicitie of the worldling with the wisedome of the Christian, the happy stability of the one, with the wofull uncertaintie of the other at the time of their departure. Even Foxes and Hares, and other such vermine fore-acquaint themselves with Muzes, Thickets, and Burroes, into which when they are chased and hunted, they may repaire for safety: but these fooles while they live in health and prosperity, never thinke of the evill day, and when away they see they must goe, how unshiftable are they? Some of the meaner sort, they take care for their winding-sheet: or if richer, for a marble or painted Sepulcher, which yet cannot preserve their bodies or names from putrifaction: the superstitious sort to bee buried in a Fryers cowle, or under an Altar of stone: the desperater sort, wishing the mountaines might cover them from the wrath of the Lambe. An harbour or

receptacle

receptacle for their ſoules they never thinke of; whence it is that they are as loath to have them turned out of their bodies, as *Hagar* and *Iſmael* to bee out of doores, and expoſed to miſery and dangers; or rather as *Cain*, to bee caſt as a Vagabond out of Gods preſence, fearing leſt every one that met him next, ſhould cut his throat for a curſed Caitiffe. And indeed what elſe can they looke for, but inſtantly to be devoured of the roaring Lyon, that waits at the doore of Death, to fetch away their ſoules into the place where there is no night nor day. Onely the wiſe beleever, he hath provided a Sanctuary, or Citie of refuge againſt time of danger, hath learned wiſedome of the Conies, who though a litt'e nation, yet wiſe and foreca ting, have their refuge in the Rocks. Chriſt is the beleevers Rocke, and his ſtrong Tower, his Altar, and therefore he feares not what Death can doe unto him. Chriſt hath aſſured him on his word, that hee ſhall have all teares wiped away, and the Spirit ſecured him that hee ſhall reſt from his Labours. In which regard hee is ſo farre

from lingring and hanckering after a continuance in this *Baca* of teares, this wilderneſſe of feares, that hee ſtudies rather to enter into this reſt, Cries out with *David*, Woe is me that I dwell in *Meſhek*, and *Kedar*, when I thinke of peace, there is warre at hand: With *Ieremy*, Woe is mee that I dwell with a contentious people. With *Elias*, I am weary of my life, an end good Lord. Or with bleſſed *Simeon*, Now Lord let thy ſervant depart in peace, into that Land of peace; here I have ſeene that there is no peace to be had: all here is vanity and vexation of ſpirit. For a minute of peace, moneths of vanity, for a dram of honey, pounds of aloes, and gall. Soules here find no reſting place for the ſoles of their feete, till they come to the mount *Ararat*, whither their workes follow them, where their ſorrowes leave them. And ſo concl'de with *Vidus Breſſius*, Oh that my ſoule had the wings of the Dove to fly and make haſte to that mountaine of God, and hill of tranquility and eternitie. Thus the one dies howling, the other ſinging, becauſe the one knowes hee

hee changeth for the better, the other for the worſe: the one takes Death for a gulfe of ſorrow, the other for a port of libertie and eaſe: the one becauſe hee is ſtript for a ſcourging, the other becauſe he layes off his clothes to goe to bed after his toile.

If Queene *Elizabeth* whiles ſhe was a priſoner in her ſiſters dayes, could have bin fully aſſured, and had clearely foreſeene her owne, long, glorious, and proſperous raigne enſuing, would ſhee have wiſhed her ſelfe a Milke-maid for the preſent? No it had beene impoſſible. All our feares and doubts ariſe from infidelitie and the uncertaintie, or elſe from the deadneſſe and dulneſſe of our hopes. To put life into which, there can be no better, no other helpe, then firſt to ground and root our Faith in Chriſt through the word and ſpirit: And then often to be ſetting before our eyes a ſtate and condition happy above all that Cities, Kingdomes, Crownes, Pearles, and Iewels, Marriages, Feaſts, and all other Metaphors, and Parables of Scripture doe but ſhaddow out unto us. Which ſupereminent and ſuperaboundant

boundant felicity, *Paul* that had beene an eye witneſſe, not able to deſcribe, much leſſe to amplifie, ſums it up, *An exceeding, exceeding eternall weight of Glory.*

A ſuperlative tranſcendent phraſe ſuch as is not to be found in all the Rhetoricke of the Heathens, becauſe they never wrote of ſuch a Theame, nor with ſuch a Spirit. If any of us had but halfe the ſtrength of *Pauls* Faith, or life of his hope, or cheerefull fore-imaginations, which hee had of this felicity, we could not but have the ſame deſires, and longings for our diſſolution and fruition of them. If we throughly beleeved and remembred this to be the ſtate of our ſelves and dead friends, would we, or could we ſo feare for our ſelves, or mourne for them in Blacks, whiles they are in whites, as *Iacob* for *Ioſeph*, thinking him devoured by ſome evill beaſt, when hee was Lording it in Ægypt. No verely, but thinke of it and looke for it, wee would with the ſame affections that Children doe for their playes, Prentiſes their freedome, Spouſes their marriage, Labourers their wages,

wages, Husbandmen their Harveſt, Heires their Inheritance, Princes their Kingdomes. Mongſt many thouſands I chuſe to inſtance and end with *Monicah* and *Auguſtines* examples, the mother uſing this ſpeech to her ſonne; All that I have deſired to live to ſee, is that which I now ſee: thee my ſonne a Chriſtian. And now what doe I any longer in this baſe and impure world? And hee of his mother: What cauſe have I to mourne for a mother, of whoſe happineſſe I may bee ſo well aſſured.

When I awake I ſhall be ſatisfied.

Write, O Chriſt, theſe meditations in our hearts, imprint theſe Patternes ſo faſt in our memories, that we may all the dayes of our lives have frequent fore-thoughts of our appointed change, chiefly in that laſt and ſolemne day of our death, when the Prince of this world will bee buſie, and wee ſhall bee weake, let thy Comforter then bring them to mind, that by faith wee may overcome, and having the Arke of

thy Covenant in eye, cheerefully paſſe through the waters of Iordan, and ſo take poſſeſſion of that land which flowes with all varietie of delights, without either end or ſacietie: even ſo *Come Lord Ieſus, come quickly.*

FINIS.

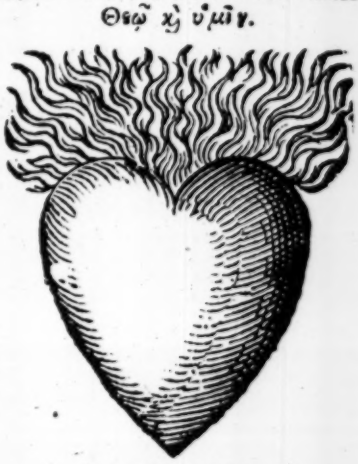
A COALE FROM THE ALTAR TO KINDLE THE HOly fire of *Zeale.*

In a Sermon preached at a generall *Viſitation at Ipſwich.*

By SAM: WARD Preacher of *Ipſwich.*

The ſixth Edition corrected and amended.

Θεῷ καὶ ὑμῖν.



LONDON,
Printed for *Iohn Griſmond*, and are to bee ſold in *Ivie Lane* at the Signe of the *Gunne.* 1635.

A



To my Reverend Friend Mr. Samvel Ward.

Sir, your Sermon which I copied partly from your mouth, and partly from your Notes, I have adventured into the light; encouraged by the approbation, and earneſt entreaty of ſuch, whoſe judgements you reverence, and whoſe love you embrace: who alſo have made bold here and there to vary ſome things; not of any great conſequence, if I can judge. I was loath to ſmother ſuch fire in my breſt, but to vent it, to inflame others. If you ſhall blame me, I know others will thanke me. What I have done, is out of zeale to God, and his Church.

Your affectionate Friend,

Ambroſe Wood.

REVEL. 3. 19.

Be Zealous.

THIS Watch-word of Chriſt, if it be not now a word in ſeaſon, I know not when ever it was, or will be: Would hee now vouchſafe to beſtow a letter upon his Church here on earth; ſhould hee need to alter the tenour of this? which being the laſt, to the laſt of the ſeven Churches, why may it not (ſaith an Ancient, upon this Text) typifie the eſtate of the laſt Age of his Churches? the coldneſſe whereof himſelfe hath expreſly fore-told. And if God ſhould now ſend through the

Mat. 24. 12.

the earth ſuch ſurveying Angels as *Zachary* mentions, Chap. 1. Could they returne any other obſervation of their travels then theirs, *The whole world lies in lukewarmneſſe?* which makes mee often in my thoughts proportion theſe ends of time to the like period of *Davids* age, when no clothes were enough to keepe heat in him. *Faith* I grant, is a more radicall, vitall, and neceſſary grace; but yet not ſo wholly out of *grace* with the times, as poore *Zeale*, which yet if by any meanes it might once againe be reduced into favour and practice, before Time ſets, and bee no more; I doubt not but Chriſt would alſo yet once againe in this evening of the world, come and *ſup* with us: a favour including all other in it.

1. King. 1. 1.

My deſire eſpecially is, that this our Iland might take it to it ſelfe, as well as if it had by name beene directed to it; what would it hurt us to make an eſpeciall benefit and uſe of it? Some of our owne, have ſo applyed it; (who either out of their judgements, or affections, I ſay not.) Learned *Fulke* marvels if it were not by a Propheticall ſpirit

ſpirit penned for us: others more reſolutely have made it a ſingular type of purpoſe for us. Their warrant I know not; eſpecially if it be true which all travellers tell you, *That they find more zeale at home, then abroad.* Wee are I grant in ſundry reſpects equall to *Laodicea*: Even the very names thereof, as well the firſt and oldeſt in regard of the bleſſings of God, Διὸς φίλη Gods dareling, as the later in regard of good Lawes and civilitie, *Laodicea.* How well doe they become us? As rich as they, and that in the very ſame commodity of wools; *Abounding as they* with many learned *Zenoes*, and bountifull *Hieroes*; *Parallel* in all regards; I would I could ſay luke-warmneſſe excepted. But I muſt bee a faithfull and true witneſſe, and yet this is all I have to ſay; It was, as I conceive *Laodicea's* complexion and not her conſtitution, her practiſe, not her orders, perſonall luke-warmneſſe, not legall, which Chriſt ſtrikes at. That fault I find in my text, the ſame I find in our common Chriſtians, whoſe ſpirituall condition and ſtate is too like the externall ſituation

of

of our Countrey betweene the Torrid and the Frigid Zones, neither hot nor cold: and so like *Laodicea*, that if wee take not warning, or warming, we may, I feare, in time to come be spued out of Gods mouth.

For this present assembly of Ministers, could all the choice and time in the world have better fitted mee then mine ordinary Lot? If fire be set upon the Beacons, will not the whole countrey soone be warned and enlightned?

For my selfe also, me thinkes it will better beseeme my yeares to heat, then to teach my Ancients: to enkindle their affections, then to enforme their judgements. And whereas *Paul* bids *Titus* preach zeale with all authority; though in mine owne name I crave your patience and audience, yet in his name that is the first of the creatures, and *Amen*, I counsell him that hath an eare, to heare what the Spirit saith to the Churches,

Ζηλωσον, Be zealous.

A Coale from the Altar.

Rev. 3. 19. Ζηλωσον Be zealous.



Eale hath beene little practiſed, leſſe ſtudied: This heavenly fire hath ever beene a ſtranger upon earth. Few in all ages that have felt the heat of it, few that have knowne the nature of it. A deſcription will rake it out of the embers of obſcurity: and it may bee, that many when they ſhall know it better, will better affect it.

2 Zeale hath many counterfeits and allies. There are many ſtrange fires which having ſought to carry away the credit of it, have brought in an ill name upon it: from theſe it would be diſtinguiſhed.

3 Zeale

3. Zeale is every where ſpoken againſt, it hath many enemies and few friends: the world can no more abide it then beaſts can the elementary fire, the rebukes of many have fallen upon it, the Devill weaves cunning lyes to bring downe the honour of it. Oh that wee could raiſe and maintaine it, by ſetting forth the deſerved praiſe of it: and challenge it from the falſe imputations of ſuch as hate it without a cauſe.

4 Zeale hath in this our earthly molde, little fuell, much quench-coale, is hardly fired, ſoone cooled. A good Chriſtian therefore would bee glad to know the incentives and preſervatives of it, which might enkindle it, enflame it, feed it, and revive it when it is going out.

5 Zeale in the worlds opinion, is as common as fire one very mans hearth, no mans heart without zeale, if every man might be his owne Iudge: If moſt might be heard there is too much of it: but the contrary will appeare if the right markes bee taken, and the true rules of triall and conviction be obſerved, and the heart thereby examined.

6 Zeale

6 Zeale generally handled will breake as lightning in the ayre, and ſeize upon no ſubject: Application muſt ſet it on mens hearts, and exhortation warm this old and cold age of the world, chiefly this temperate climate of our nation,

The firſt part.

It was ſaid of old, that Zeale was an *Intention of love:* of late, that it is a compound of *love and anger; or indignation.*

The Ancients aimed right, and ſhot neere, if not ſomewhat with the ſhorteſt. The moderne well diſcovered the uſe and exerciſe of more affections, then love within the fathome and compaſſe of zeale: but in helping that default, went themſelves ſomewhat wide; and came not cloſe to the marke: which I aſcribe not to any defect of eye-ſight in thoſe ſharp-ſighted Eagles; but only to the want of fixed contemplation. And to ſpeake truth, I have oft wondred why poore *Zeale*, a vertue ſo high in Gods bookes, could never bee ſo much beholding to mens writings as

to obtaine a juſt Treatiſe, which hath beene the lot of many particular vertues of inferiour worth; a plaine ſigne of too much under-value and neglect.

He that ſhall ſtedfaſtly view it ſhall find it not to be a degree or intention of love, or any ſingle affection (as the Schooles rather confined then defined zeale) neither yet any mixt affection, as the latter rather, compounded then comprehended the nature of it) but an *hot temper, higher degree or intention of them all.* As varniſh is no one colour, but that which gives gloſſe and luſtre to all; ſo the oppoſites of zeale, key-coldneſſe and luke-warmneſſe, which by the law of contraries muſt bee of the ſame nature, are no affections, but ſeverall tempers of them all.

Act 26 7. *Paul* warrants this deſcription where he ſpeakes of the twelve Tribes. *They ſerved God with intention or vehemencie.*

The roote ſhewes the nature of the branch. Zeale comes of a word framed of the very ſound and hiſſing noiſe, which hot coales or burning iron make when they meet with their contrary.

trary. In plaine Engliſh, zeale is nothing but heat: from whence it is, that zealous men are oft in Scripture ſaid to burne in the Spirit.

Hee that doth moderately or remiſly affect any thing, may bee ſtiled *Philemon*, a lover; hee that earneſtly or extreamly, *zelotes*, a zelot: who to all the objects of his affections, is exceſſively and paſſionatly diſpoſed, his love is ever fervent, his deſires eager, his delights raviſhing, his hopes longing, his hatred deadly, his anger fierce, his griefe deepe, his feare terrible. The Hebrewes expreſſe theſe Intentions by doubling the word.

This being the nature of Zeale in generall; Chriſtian zeale of which wee deſire onely to ſpeake, differs from carnall and worldly, chiefly in the cauſes and objects.

It is a ſpirituall heate wrought in the heart of man by the Holy Ghoſt, improoving the good affections of love, joy, hope, &c. for the beſt ſervice and furtherance of Gods glory, with all the appurtenances thereof, his word, his houſe, his Saints and ſalvation of ſoules:

uſing the contrary of hatred, anger, griefe, &c. as ſo many maſtives to fly upon the throat of Gods enemies, the Devill, his Angels, Sinne, the world with the luſts thereof. By the vertue whereof a *Zelot* may runne all through all his affections, and with *David*, breath zeale out of every Pipe, after this manner for a taſte.

Love. *How doe I love thy Law (O Lord) more then the honey or the honey-combe, more then thouſands of ſilver and gold?*

Hatred. *Thine enemies I hate with a perfect hatred, Thy teſtimonies are my delight.*

Ioy. *I rejoyce more in them, then they that find great ſpoyles, more then in my appointed food.*

Griefe. *Mines eyes guſh out rivers of teares. Oh that my head were a fountaine of teares, becauſe they deſtroy thy Law!*

Hope. *Mine eyes are dimme with waiting: how doe I long for thy ſalvation?*

Feare. *Thy judgements are terrible, I trembl[e] and quake, &c.*

Looke what pitch of affection the naturall man beſtowes upon his deareſt darling, what vnſatiable thirſt the covetous worldling upon his Mammon, the ambi-

ambitious upon his honour, the voluptuous upon his pleaſure, the ſame the Chriſtian ſtriveth in equall, yea (if poſsible) farre exceeding tearmes to convert and conferre upon God and his worſhip.

In briefe, to open a little creviſe of further light, and to give a little glimpſe of heate: Zeale is to the ſoule, that which the ſpirits are to the body; Wine to the ſpirits, putting vigour and agilitie into them. Whence comes that elegant Antitheſis in the Scripture, *Bee not drunke with wine wherein is exceſſe, but be filled with the Spirit,*

Chriſt is ſaid to leade his Spouſe into the Wine-celler: which Simile *Bernard*, delighting oft to repeat, in two or three Sermons interprets of a ſpeciall meaſure of zeale inſpired into his Church. Thus (ſaith he) Chriſt led his Diſciples into the wine-celler on the day of Pentecoſt; and filled them, and the houſe with ſuch zeale, as they came forth like Giants refreſhed with wine, and ſeemed to the people as men drunke with new wine. *Serm. 41. in Can. 9.* *Act. 2.*

It is to the ſoule, as wings to the

ſowle: this alſo is a Scripture embleme to picture the Angels with wings, as in the hangings of the Temple, and in the viſions of the Revelation, in token of their ardent and zealous execution of Gods will, whence alſo they have their
Heb.1.7. name *Seraphim*; hee maketh his miniſters a flame of fire.

To this fire and theſe wings, which wee in the Lords prayer deſire to imitate, there is nothing in us anſwerable but our zeale; as wheeles to the Charriot: which makes us not goe, but run the wayes of Gods Commandements; and ſo runne that we may obtaine. As ſailes to the wind, and wind to the ſailes, to which alludes the phraſe ſo frequent in Scripture *Pleropherie*.

As courage to the Souldier, mettle to the horſe, luſt to the ground, which makes it bring forth much fruit, yea an hundred fold, vivacitie to all creatures: To conclude this, this is that celeſtiall fire which was ſhaddowed out unto us by that poore element in compariſon, and beggarly rudiment, the fire (I meane) of ſuch neceſſary uſe in the Law, which rather then it ſhould bee

wanting

wanting the Lord cauſed it to deſcend from heaven, that it might cauſe the Sacrifices to aſcend thither againe, as a ſweet incenſe unto the Lord, without which no burnt offering was acceptable.

The ſecond part.

But now, as then, there are certaine falſe fires, abominable to God, odious to men, dangerous to the *Nadabs* and *Abihues* that meddle with them, bringing thereby coales upon their owne heads, and ill ſavour upon all their ſervices; and not only ſo, but that which is worſe, an ill report and ſurmize even on thoſe that offer the right fire, and ſerve the Lord in ſpirit and truth: yet for their ſakes is the name of zeale blaſphemed all the day long.

Againſt theſe as then, ſo now ſevere caveats and cleare diſtinctions muſt be laid, leſt ſuch as have not their ſenſes exerciſed to put a difference, miſtake poyſonfull weeds for wholſome herbs to their owne deſtruction; and for the ſake of one, revile the other to

the wrong of God and his Saints.

It fares not otherwiſe with the ſoule then with the body: beſides the native and radicall heat, the principall inſtrument of life, there are aguiſh and diſtempered heats, the cauſes of ſickneſſe and death.

To diſcerne of thoſe, requires ſome skill and judgement: yet a good Empiricke, a Chriſtian of experience will give a ſhrewd gueſſe at them, the eaſier and the better if hee marke theſe following ſignes and ſymptomes, common to all the kinds of falſe zeale, here alſo following.

1 Oſtentation.

Firſt, they are deepely ſicke of the Phariſaicall humour, they love to bee ſeene of men, and ſay with *Iehu, Come and ſee how zealous I am for the Lord of hoſts:* they proclaime their almes with a trumpet, paint their good deeds upon Church windowes, engrave their legacies upon tombs, have their acts upon Record: Thus, Comets blaze more then fixed Stars. Aguiſh heats breed fluſhings, and are more ſeene in the face, then naturall warmth at the heart. Schollers count hiding of Art the beſt

Art:

Art: the godly man ſtudies by all meanes how to conceale the one hand from the other, in doing well, hiding of zeale is the beſt zeale.

Secondly, of *Ahabs* diſeaſe exceeding in externall humiliation, affected geſtures, paſsionate ſighs; lowdneſſe of voice, odd attires, and ſuch like: Theſe know how to rend the garment, hang the head with the bulruſh, to whip and launce their skinnes with *Baals* Prieſts, and yet ſtrangers to a wounded ſpirit: not but that true and hearty zeale doth lift up the eyes, knocke the breſt, dance before the Arke. Therefore this character may deceive the unwarie? Let *Ely* take heed of judging *Hanna's* ſpirit raſhly by the mooving of her lips: yet hypocrits ſo uſually ſtraine nature, and without a cauſe exceed, and that in publike, and upon the ſtage, that for the moſt part, their actions and affections are palpable: as *Ieſuites*, *Cabbuchins*, *&c.* yea in many hiſtrionicall Proteſtants: Horſe-coursers Iades will bound, curvet and ſhew more tricks, then a Horſe well metled for the Rode or Cart.

2 Externall humiliation.

Thirdly,

Thirdly, you may know them by their diligence and curiositie in lighter matters, joyned with omission and neglect of greater, wise in circumstance and careles in substance, tithing mint, straining at gnats, &c. In all cheap and easie duties, prodigall: niggardly and slothfull in the weighty things of the law: these have at command good words, countenance, yet teares from their eyes, sooner then a farthing from their purse, having this worlds goods, and see their brother want; these sticke up feathers for the carkasse, beguiling the simple, coozening the world, but chiefly themselves.

4 Pragmaticall.

Fourthly, these fires cannot keepe themselves within their owne hearths, these spirits cannot keepe themselves within their owne circles. True zeale loves to keepe home, studieth to be quiet in other mens Dioces: false zeale loves to be gadding, is eagle ey'd abroad, and mole-ey'd at home: in stead of burning bright and shining cleare, like brimish lights, they sparkle and spet at others, or like ill couched fire-works let fly on all sides: onely out of their

5. Censorious.

wise-

wiſedome they know how to ſpare *Agag* and the great ones, and be ſure they anger not their great Maſters, and meddle with their matches: whereas it is the propertie of fire that comes from above, to ſpare the yielding ſheath, and melt the reſiſting mettall, to paſſe by the lower roofes, and ſtrike the towred Pinacle, as *Nathan*, *David*; *Elias*, *Ahab*; *Iohn*, *Herod*, *Ionas*, *Niniuie*, *&c.* Note alſo in all their proceedings with others, in ſtead of wholeſome ſeverity (which rightly zealous men never come unto but by compulſion, and not without compaſſion of the offender, weeping with *Moſes* and *Samuel* over the people, being ſorry with the Emperour, that they know how to write ſentences of condemnation) theſe delight in crueltie, the brand of the malignant Church; feed their eyes with maſſacres, as the Queene-mother. No diet ſo pleaſing to theſe ravening wolves, as the warme blood of the ſheepe. Theſe are they that cry fire and faggot, away with them, not worthy to live: their very mercies are crueltie; eſpecially in their owne cauſe they

6. Cruell,

they heate the Furnace ſeven times hotter then in Gods.

7 Variable and inconſtant.

Laſtly, theſe Meteors and Vapours have no conſtant light, or continued heate (as the fixed ſtars ever like themſelves) but have onely their aguiſh fits, and lunatick moods; ſometimes in adverſitie they are good under the rod, as *Pharaoh*, againe in proſperity like the fat kine of *Baſhan*, ingrate full and forgetfull: ſometimes in proſperity when the Sun of peace ſhineth on them, and the favourable influence of great ones, they ſhoot forth their blade with the corne on the houſe top, runniug with the ſtreame, and ſayling with the wind, ſometimes their zeale depends upon the life of *Iehoiada*; ſometimes on the company of the Prophets: commonly in the beginning they blaze like ſtrawfire, but in the end goe out in ſmoake and ſmoother; whereas in their entrance into profeſſion, they galloped into ſhewes, and made ſome girds at hand, they tire, give in, and end in the fleſh, whereas all naturall motions are ſwifteſt toward their end.

The veſtall fires were perpetuall, and the

the fire of the Altar never went out. Spices and wefts of theſe evils may be found in the ſincereſt Chriſtians: but they ſuffer not the dead flies to lie and putrefie in the precious boxes of true zeale: of all theſe the Preachers caveat may bee conſtrued, *bee not over juſt*, though it may alſo admit other interpretations, as after ſhall appeare.

Be not over juſt, hath 7 expoſitions here, 2 or 3 more hereafter.

Theſe are the ſpeciall notes and ſymptomes of ſtrange fires: the kinds alſo are many, and might be diſtributed into many heads: but I will reduce them into three, which are knowne by their names:

Counterfeit zeale, falſe fire.
Blind zeale, ſmoaky fire, or fooles fire, ignis fatuus.
Turbulent zeale, wild fire.

The firſt, wanting truth and ſinceritie, propounds ſiniſter ends.

The ſecond, knowledge and diſcretion, takes wrong wayes.

The third, love and humility, exceeds meaſure.

The firſt abounds amongſt ſubtle and craftie profeſſors, and is to be abhorred and detected.

The

The ſecond among ſimple and devout, is to be pitied and directed.

The third amongſt paſſionate and affectionate, and is to bee moderated and corrected.

The firſt is the meere vizor of zeale, looking aſquint one way and tending another; pretending God and his glory, intending ſome private and ſiniſter end; firſt either of honour and promotion, as *Iehu*, who marched furiouſly, and his word was the Lord of Hoſts, but his project was the Kingdome.

Secondly, at filthy lucre: as *Demetrius*, and his fellowes, who cryed, great is *Diana* of Epheſus; but meant her little ſilver ſhrines. It cannot bee denied, but many ſuch there were, who helped to pull downe the Abbies; not out of any hatred to thoſe uncleane Cages, but to reare their owne houſes out of the ruines, and ſpoyled Copies to make Cuſhions. *Iudas* complained of ſuperfluitie, but grieved it fell beſides his bag: many hold temporalities tithes and glebes, unlawfull, becauſe they are loath to forgoe them: If *Iezabel* proclaime a Faſt, let *Naboth* looke to

to his Vineyard; If the Vſurer and Tradeſman frequent Sermons, let the buyer and borrower looke to themſelves. It is too common a thing to make zeale a lure and ſtale to draw cuſtomers; a bait of fraud, a net to entrap; with malitious *Dogs*, to make it a ſtalking Horſe for revenge againſt the Prieſt, thereby to diſcharge their gall at Miniſters and other Chriſtians, for the omiſſion and commiſſion of ſuch things, as themſelves care not for; With the *Strumpet* in the *Proverbs*, to wipe their mouthes, and frequent the Sacrifices, that they may be free from ſuſpition.

All theſe evils, have I ſeene under the Sun-ſhine of the Goſpell: but by how much zeale is more glorious then common profeſſion, by ſo much is diſſembled fervencie more deteſtable then uſuall hypocriſie; yea, no better then deviliſh villanie, and double injquity: ſuch painted walls and whited Sepulchers the Lord will breake downe. Let all *Timothies* and *Nathanaels* learne to deſcry them, and diſcard them: The cure of this was deepely fore-laid by Chriſt;

Christ; *I counsell thee to buy gold tried in the fire:* all is not gold that glistereth, an Image of faith breeds but a shew of zeale; many seemed to trust in Christ, but Christ would not trust them: but such faith as will abide the fire, brings forth zeale that will abide the touch-stone.

The second is erroneous or blind zeale, not according to knowledge, *Rom.* 10. I beare many devout Papists witnesse (though I feare the learnedst of them be selfe-condemned) that they have this zeale, perswading themselves they doe God best service, when they please the Devill most in their will-worship. The same witnesse I beare many *Separatists*, though I feare most of them bee sicke of selfe-conceitednesse, new sanglenesse, and desire of mastership: for who would not suspect such zeale which condemnes all reformed Churches, and refuseth Communion with such as they themselves confesse to be Christians, and consequently such as have communion with Christ? It would grieve a man indeed, to see zeale misplaced, like mettle in a blind horse

horſe: to ſee men take ſuch paines, and yet fall into the pit. This made *Paul* to wiſh himſelfe *Anathema* for the ſake of ſuch; and yet the multitude and common people reaſon thus; Is it poſſible but theſe men have the right? But alas, how ſhould it be otherwiſe, when a blind company will follow a blind Sect-maſter? This being one property of blind zeale, a fond admiration and apiſh imitation of ſome perſon, for ſome excellencie they ſee in him, which ſo dazles their eyes, that they cannot diſcerne their errours and infirmities, which they oftner inherit then their vertues; as appeares in the *Lutherans* and the Iewes, that would ſacrifice their children to *Molech*, in imitation of *Abraham*: In theſe the Devill becomes an Angell of light, and playeth that Dragon, *Revel.* 12. powring out floods of perſecution againſt the Church, cauſing devout men and women, to raiſe tragedies, breath out threatnings, and perſecute without meaſure; then theſe the Devill hath no better Souldiers: but when their ſcales fall from their eyes, and they

κακοζηλία.

come into Gods tents, God hath none like unto them. The cure of this divinely is forelaid by Christ also, to buy eye salve of him; Angels have eyes as well as wings to guide their flight: when the ship is under saile, and hath the freshest way, it hath most need to looke to the sterage, keepe the Watch, have an eye to the Compasse and land-markes.

The third kind is turbulent zeale, called by *Iames* bitter zeale, a kind of wilde fire transporting men beyond all bounds and compasse of moderation; proceeding sometime of a weakenesse of nature in men, that have no stay of their passion, like to Clockes whose springs are broken, and Cities whose wals are downe. Zeale is a good servant but an ill master: mettle is dangerous in a head-strong Horse. And so the Poets (which were the Heathens Prophets) shaddowed out the cure of this, in *Minerua's* golden Bridle, wherewith shee menaged her winged *Pegasus*. There is too much of this bitter zeale, of this *Hierapiera*, in all our bookes of controversies; but especially

there

there hath beene too much in our domeſticall warres; ſome Sons of *Bichri* have blowne the Trumpet of contention, Trumpets of anger; the Churches of God ſhould have no ſuch cuſtome: oh that our Churches underſtood that ſaying!

In quarrels of this nature *Paul* ſpends his zeale, not in partaking but in parting the fray, beating downe the weapons on both ſides: Who art thou that judgeſt? who art thou that condemneſt thy brother? as if he ſhould ſay, The matters are not *Tanti*, wee have made the Devill too much ſport already; who threw in theſe bones to ſet us together by the eares, whilſt hee lets in the common enemy upon us. *Charitie, Charitie*, is the builder of Churches: ſtrife about trifles, hath waſted many famous ones, and placed the Temples of *Mahomet*, where the golden candleſticke was wont to ſtand. We pitie the former ages, contending about leavened and unleavened bread, keeping of Eaſter, faſting on Sundayes, &c. The future ages will doe the like for us. Oh that the Lord would put into the hearts

Rom. 14. 10.

both of the Governours and parties to theſe quarrels, once to make an end of theſe Midianitiſh wars; that we might joyntly powre out the vials of our zeale upon the Throne of the Beaſt.

Thus have you heard the errors and counterfeits of zeale, through whoſe ſides; and upon the backe of which, divers of the malicious world uſe to beate thoſe whom it hates, becauſe their workes are better then their owne; injuriouſly concluding, that all Zelots are alike. Thus I have heard our Merchants complaine, that the ſet up blewes have made ſtrangers loath the rich oaded blewes, onely in requeſt: this is an old ſophiſme. True Iudgement would teach us to conclude, that the beſt drugs have their Adulterates; the moſt currant coynes their ſlips; and that vertue which ſo many Hypocrites put on, to grace themſelves withall, is ſurely ſome rare and excellent Iewell.

The third part.

The true Zelot, whoſe fervencie is in the ſpirit, not in ſhew; in ſubſtance not

not in circumſtance; for God, not himſelfe; guided by the word, not with humors; tempered with charity, not with bitterneſſe: ſuch a mans praiſe is of God though not of men: ſuch a mans worth cannot bee ſet forth with the tongues of men and Angels.

Oh that I had ſo much zeale, as to ſteepe it in its owne liquor; to ſet it forth in its owne colours, that the Lord would touch my tongue with a coale from his Altar, that I might regaine the decayed credit of it, with the ſons of men.

Arguments of commendation.

It is good to bee zealous in good things, and is it not beſt, in the beſt? or is there any better then God, or the Kingdome of Heaven? Is it comely what ever we doe, to doe it withall our might? onely uncomely when wee ſerve God? Is meane and mediocrity, in all excellent Arts excluded, and onely to bee admired in religion? Were it not better to forbeare *Poetry* or *Painting*, then to rime and dawbe? and were it not better to be of no religion, then to bee cold or lukewarme in any? It is good to bee earneſt for a friend,

1 From Gods excellencie, whom zeale only becomes, unworthily placed elſe where

and cold for the Lord of hosts? for whom doest thou reserve the top of thy affections? for thy gold? for thy *Herodias*, &c. O yee adulterers and adultresses, can yee offer God a baser indignitie? What ayleth the world? Is it affraid thinke wee, that God can have too much love; who in regard of his owne infinite beauty and the beames he vouchsafeth to cast upon us, deserves the best, yea all and a thousand times more then all? Ought not all the springs and brookes of our affection, to runne into this Maine? May not hee justly disdaine, that the least Riveret should bee drained another way? that any thing in the world should bee respected before him, equalled with him, or loved out of him, of whom, for whom, and through whom are all things? who, or what can be sufficient for him our Maker and Saviour? In other objects feare excesse; here no extasie is high enough.

2 From his spirituall nature.

Consider and reason thus with thy selfe (O man) canst thou brooke a sluggard in thy worke if thou bee of any spirit thy selfe? is not a sloathfull

full Meſſenger as vinegar to thy teeth, and as ſmoake to thine eyes? Haſt thou any ſharpeneſſe of wit; is not dulneſſe tedious untothee? And ſhall hee that is all ſpirit (for whom the Angels are ſlow and cold enough) take pleaſure in thy drowzie and heavie ſervice? Doe men chooſe the forwardeſt Deare in the heard, the livelieſt Colt in the Drove? and is the backwardeſt man fitteſt for God? Is not all his delight in the quickeſt and cheerefulleſt Givers and Servitors? Even to *Iudas* hee ſaith, That thou doeſt, doe quickly; ſo odious is dulneſſe unto him: what elſe moved him to ordaine, that the necke of the conſecrated Aſſe ſhould be broken, rather then offered up in ſacrifice? doth God hate the Aſſe? or is it not for the ſake of the quality of the Creature; which hath ever among the Heathens beene an *Hieroglyphick* of heavineſſe and tardity.

Thirdly, this zeale is ſo gracious a favourite with God, that it graces with him all the reſt of his graces. Prayer if it bee frequent, prevaileth much: the

3 Effects of zeale. *Revel.* 12.

zealous witneſſes had power to ſhut and open heaven: by this *Iſrael* wraſtled with God; overcame, and was called a Prince with God: this ſtrengthned the heart of *Moſes* (as *Aaron* and *Hur* ſupported his hands) till the Lord ſaid, let me alone: this made *Cornelius* his prayer to come into heaven; whither our cold ſutes can no more aſcend, then vapours from the Still unleſſe there bee fire under it: Repentance a needfull and primary grace, which the Baptiſt ſo urged: but then wee muſt be zealous and repent (as my Text joynes them) or elſe no Repentance pleaſeth God; nor are there fruits worthy repentance. Almes and good deeds are ſacrifices pleaſing to God; but without zeale, the Widdowes mites are no better then the reſt; It is the cheerefull loſe that doubleth the gift. Generally, as ſome mans marke and name, furthereth the ſale of his commoditie; ſo zeale inhanceth all the graces of God. it pitieth mee for *Laodicea* that loſt ſo much coſt; had as many vertues. did as many duties as other Churches: but for want of this, Chriſt could not

ſup

ſup with them. Furniſh a table with the principalleſt fare, and daintieſt diſhes that may be had; let them be roſted and boiled to the halves; or ſtand on the table till they be luke-warme? what will the gueſts ſay? All that wee can doe, is but the deed done, unleſſe zeale confer grace.

Opus operatum.

Fourthly, zeale is the richeſt evidence of Faith, and the cleareſt demonſtration of the Spirit: The Baptiſme of water, is but a cold proofe of mans Chriſtendome; being common to all commers: but if any be baptized with fire, the ſame is ſealed up till the day of Redemption. If any ſhall ſay, friend, what doeſt thou profeſſe a Religion without it: how can hee chuſe but be ſtruck dumpe? Can we ſuppoſe wormwood without bitterneſſe, a man without reaſon? then may we imagine a Religion, and a Chriſtian, without ſpirit and zeale.

4 *Baptiſmus Flaminis & Fluminis.*

The Ieſuit ſaith, I am zealous; the Separatiſt, I am zealous; their plea is more probable then the luke-warme worldlings, that ſerve God without life. If the colour be pale and wan, and the

the motion inſenſible, the party is dead or in a ſwoune: if good and ſwift, we make no queſtion. The zealous Chriſtian is never to ſeeke for a proofe of his ſalvation: what makes one Chriſtian differ from another in grace, as ſtarres doe in glory, but zeale? All believers have a like precious faith: All true Chriſtians have all graces in their ſeeds; but the degrees of them are no way better diſcerned then by zeale: Men of place diſtinguiſh themſelves by gliſtring pearles: A Chriſtian of degrees ſhines above other in zeale. Compariſons I know are odious to the world, that faine would have all alike: but the righteous is better then his neighbour. All Chriſtians are the excellent of the earth, the zelot ſurmounteth them all, as *Saul* the people by the head and ſhoulders; he is ever ſtriving to excell and exceed others and himſelfe.

One of theſe is worth a thouſand others, one doth the worke of many: which made him ſpeake of *Eliſha* in the plurall number, *The Horſemen and Chariots of Iſrael:* beſides his owne worke,

worke, hee wins and procures others, makes Proſelites. It is the nature of fire to multiply, one coale kindles another: his worke ſo ſhines, that others come in and glorifie God; marvelling and enquiring what ſuch forwardnes ſhould meane, concluding with *Nebuchadnezzar, Surely the ſervants of the moſt high God.*

Theſe are good Factors and Agents, doing God as good ſervice, as Boutefewes doe the Devill, and Ieſuites the Pope, ſparing no coſt nor labour; and what they cannot doe themſelves, they doe by their friends; *Who is on my ſide, who? &c.*

As for lets and impediments, they over-looke and over-leape them, as fire paſſeth from one houſe to another; neither is there any ſtanding for any of Gods enemies before them: they make havocke of their owne and others corruptions. If you will rightly conceive of *Peters* zeale in converting and confounding, you muſt imagine (ſaith *Chryſoſtome*) a man made all of fire walking in ſtubble. All difficulties are but whetſtones of their fortitude. The ſlug-

ſluggard ſaith, *There is a Lyon in the way:* tell *Sampſon* and *David* ſo, they will the rather goe out to meet them. Tell *Nehemiah* of *Samballat*, hee anſwereth, *Shall ſuch a man as I feare?* Tell *Caleb* there are *Anakims*, and hee will ſay, *Let us goe up at once, &c.* Let *Agabus* put off his girdle and binde *Paul*, let him be told in every City, that bonds await him, hee is not onely ready for bonds, but for death: tell *Iubentius*, he muſt lay downe his life, he is as willing as to lay off his cloathes: tell *Luther* of enemies in *Wormes*, hee will goe if all the tiles of the houſes were Devills. The Horſe neighes at the trumpet; the Leviathan laughs at the ſpeare. They that meane to take the kingdome of God by violence, provide themſelves to goe through fire and water, carry their lives in their hands, embrace fagots; they ſay to father and mother, *I know you not*, to carnall Counſellers and friendly enemies, *Get you behind me Sathan.* Zeale is as ſtrong as death, hot as the coales of Iuniper; floods of many waters cannot quench it. *Agar Pro.* 30. ſpeaks of

of foure things, ſtately in their kind; I will make bold to adde a fift, comprehending and excelling them all; namely, the zealous Chriſtian, ſtrong and bold as the Lyon; not turning his head for any; as ſwift as the greyhound in the wayes of Gods commandements; in the race to heaven: as nimble as the Goat climbing the ſteepe and craggy mountaines of piety and virtue; A victorious King, overcoming the world and his luſts: *Salomon* in all his royalty is not cloathed like one of theſe in his fiery Chariot.

To cut off the infinit praiſes of zeale, let us hear what honorable teſtimonies and glorious rewards it pleaſeth God to confer upon it; *Davids* ruddy complexion, and his skill in muſicke, made him amiable in the eyes of men: but the zeale of his heart, ſtiled him a man after Gods owne heart, and the ſweet Singer of Iſrael. *Abraham* that could find in his heart to ſacrifice his *Iſack*, was called the friend of God. The ſame virtue denominated *Iacob* a Prince with God. *Eliſha*, the Chariots and Horſemen, *Paul*, a choſen Veſſell, &c.

Neither

Neither doth God put them off with names and empty favours, but upon theſe he beſtowes his grace: *David* dedicateth his Pſalmes to him that excelled: God in diſpenſing of favors obſerveth the ſame rule: to him that overcommeth will I give, &c. To him that hath ſhall be given. Husbandmen caſt their Seede upon the fertileſt ground, which returnes it with the greateſt intereſt: God gives moſt talents to thoſe that improve them in the beſt banke. *Ioſeph* ſhall have a party coloured coat, of all kinds of graces and bleſſings: And becauſe he knowes this will purchaſe them hatred and envie, hee takes them in ſpeciall tuition; if any will hurt his zealous witneſſes, there goeth out a fire out of their mouthes to devour their enemies. A man were better anger all the witches in the world then one of theſe. If God bring any common judgements, hee ſets his ſeale and *Thau* on their foreheads and ſprinkles their poſts; ſnatcheth *Lot* out of the fire (who burneth in zeale, as *Sodome* in luſt) as men doe their Plate whiles they let the baſer ſtuffe

Rev. 12.

Rev. 7. 3. Ezek. 9. Exod. 12.

ſtuffe burne. In fine, he taketh *Enoch* and *Eliah* in triumphant Chariots up to heaven, and after their labours and toiles, ſetteth them in ſpeciall Thrones, to reſt in glory; The Apoſtles in their twelve, the reſt in their orders, according to their zeale. And though hee may well reckon the beſt of theſe, unprofitable ſervants; yet ſuch congruity (not of merits, but of favour) it pleaſeth him to obſerve in crowning his graces, that the moſt zealous here, are the moſt glorious there.

Who would not now wonder, how ever this royall virtue ſhould have loſt it grace with the world; how ever any ſhould admit a low thought of it? But what ſhall all the indignity which hell can caſt upon it, make it vile in our eyes? or rather ſhall wee not reaſon from the oppoſition, as *Tertullian* did of *Nero*. That religion which *Nero* ſo perſecutes muſt needs be excellent.

If zeale were not ſome admirable good, the Devill and world would not ſo hate it; yet leſt ſilence ſhould be thought to baulke ſome unanſwerable reaſons, let us ſee how they labour to be

Object. 1. Zeale is mad, and makes mē mad.

be mad with reaſon: Let *Feſtus* be the ſpeaker for the reſt, for hee ſpeakes what all the reſt thinke; you know his mad objection, and *Pauls* ſober anſwer in that place, and the like, 2 *Cor.* 5.13. whether hee be mad or ſober, it is for God and you.

Act. 26. 24.

This text bids us be Zealous and repent; the word ſignifies, bee wiſe againe, or returne to your wits. The Prodigall is ſaid to come to himſelfe, when he was firſt heat with this fire. We may well anſwer the world as old men doe young: you thinke us Chriſtians to be mad that follow heaven ſo eagerly; but wee know you to be mad, that run a madding ſo after vanity.

A Chriſtian indeed is never right, till he ſeeme to the world to be beſide himſelfe; Chriſts owne kindred were afraid of him. The Apoſtles are ſaid to be full of new wine; beſides, with theſe the world is mad: they run with *Stephen* like mad men; *Nichodemus* and ſuch as he never offends them.

Act. 2.

Act. 7.

2. Object.

You know alſo what *Ahab* ſaid to the charge of *Eliah*; with the Apologie he made for himſelfe. This is a ſtale impu-

tation

tation in ages. *Haman* accuſed *Mordecay* and the Iewes of it. The Apoſtles are ſaid to bee troublers of the whole earth. In the Primitive Church all mutinies and contentions were laid to the Martyrs. True it is where zeale is, there is oppoſition, and ſo conſequently troubles: Chriſt ſets this fire on earth not as an Author, but by accident; The theefe is the Author of the fray, though the true man ſtrike never ſo many blowes: but the *Ahabs* of the world, trouble Iſrael; then complaine of *Eliah*: The Papiſts will blow up the State, then father it upon the Puritans. It is not for any wiſe man to beleeve the tythe of the tales and ſlanders, which fly abroad of the zealous: Lewd men would faine ſtrike at all goodneſſe through their ſides.

A Make-bate.

Tenterden Steeple.

You may remember alſo *Eliabs* uncharitable cenſure of *David*. I know the pride of thine heart. So doe all worldlings meaſure others by their owne length; If they ſee any forwardneſſe in the peaceableſt ſpirit, they aſcribe it either to vaine glory, or coveouſneſſe; the onely ſprings that ſet

3 Object. Proud.

their Wheeles on going: but of this the knower of the heart must judge betweene us.

4 Object. They keepe no meane.

When slandering will not serve, then they fall to glavering, cunningly glancing at zeale, whiles they commend the golden meane wherein vertue consists. But Christians, take heed none spoile you through such Philosophy; or rather Sophistry: for true Philosophy will tell you that the meane wherein vertue is placed, is the middle betwixt two kinds, and not degrees: And it is but meane vertue that loves the meane in their sense.

5 Object. Indiscreet

Oh say they, but some discretion would doe well; It is true, but take withall *Calvins* caveat to *Melanchon*: That hee affect not so the name of a moderate man, and listen to such Syrens songs, till hee lose his zeale.

I have observed, that which the world miscals discretion, to eate up zeale, as that which they call policie, doth wisedome. As *Ioab* stabbed *Abner*, under a colour of friendship: Antichrist undermineth Christ, by pretending to bee his Vicar. The feare of over-

overdoing makes moſt come too ſhort; of the two extremities, wee ſhould moſt feare luke-warmneſſe: rather let your milke boile over then be raw.

From glavering, they fall to ſcoffing; young Saints, will prove but old Devils; theſe hot-ſpurres will ſoone run themſelves out of breath. But wee ſay, ſuch were never right bred; ſuch as proove falling ſtarres, never were ought but meteors; the other never loſe light or motion: ſpirituall motions may be violent and perpetuall.

When none of theſe will take, they fall to right downe raylings; theſe Puritans, theſe ſingular fellowes, &c. unfit for all honeſt company. I hope the States Puritan, and the common Puritan bee two creatures. For with that ſtaffe the multitude beates all that are better then themſelves, and lets fly at all that have any ſhew of goodneſſe. But with that which moſt call Puritaniſme, I deſire to worſhip God. For ſingularity, Chriſt cals for it, and preſſeth and urgeth it; What ſingular thing doe you, or what odde thing doe you; ſhall Gods peculiar people, doe

nothing peculiar? The world thinkes it ſtrange, wee run not with them into exceſſes, and doe as moſt doe, that wee might eſcape diriſion. Iudge you which of theſe men ſhall pleaſe: I beleeve none ſhall ever pleaſe Chriſt, till they appeare odde, ſtrange and preciſe men to the common ſort; and yet need not bee over juſt neither. Let them that have tender eares ſtop them againſt the charmes of the world, and ſcornes of *Michol*, unleſſe they were wiſer: Let him that hath a right eare, heare what Chriſt ſaith to the Churches, *Bee zealous.*

The fourth part.

Incentives

Yea but by what meanes ſhall a Chriſtian attaine this fire, and maintaine it when he hath gotten it.

Say not in thine heart, What *Prometheus* ſhall aſcend into heaven and fetch it thence? thou maiſt fetch it thence by thine owne prayer: as did *Elias* and the Apoſtles, men of infirmities as well as thy ſelfe; pray continually, and inſtantly: the Lord that breathed firſt

thy

thy ſoule into thee, will alſo breath on thy ſoule: I ſpeake not of miraculous (which was but a type) but of ordinary inſpiration. Prayer and Zeale are as water and ice: mutually producing each other: when it is once come downe upon thine Altar; though no water can quench it, yet muſt it be preſerved freſh, by ordinary fuell; eſpecially the Prieſts lips muſt keepe it alive.

Sermons are bellowes ordained for this purpoſe. The word read is of divine uſe, but doth not with that motion ſtirre theſe coales.

Experience ſheweth, the beſt oration will not ſo much moove as the meaneſt Orator.

After the ſparkles once by theſe meanes kindled, cheriſh and feed them by reading the word: Let it dwell richly in thine heart, excite thy dulneſſe by ſpirituall Hymns. Love-ſongs enflame not luſt, more, then the Song of Songs doth zeale: Read or ſing the 116. *Pſalme*; and if thou beeſt not zealous, every verſe will check thee in thy throat: Meditation is another helpe, approved by *Iſaacks* and *Davids* practiſe:

ctiſe: An Art lately ſo taught, as I ſhall need onely to point at the choice Theames, ſuiting and furthering this Argument. I need not goe farre to fetch this fire: I may ſtrike it out of every word of this Epiſtle to *Laodicea*. Behold the Lord God, eſpecially thy Lord Chriſt in his glorious titles and Majeſty; for ſo he begins his viſions to *Iohn*; and his Epiſtles to the Churches, exciting their dull hearts. By ſuch apparitions did hee ſet on fire the heart of *Moſes* in the burning Buſh; and enflamed *Stephen* his firſt Martyr: anſwerable and proportionable to which, are our ſerious contemplations. Behold him as one that ſeeth thee, and knoweth thy workes; the rouzing Preface of all theſe Letters. *Cæſars* eye made his Souldiers prodigall of their blood. The Atheiſt thinkes God takes as much notice of him and his prayers, as hee doth of the humming of Flies and Bees; and therefore no marvell if his ſervice bee formall and faſhionable. The faithfull Chriſtian by faiths proſpective ſees him at home, and heares him ſaying; Well done thou

thou good ſervant, which maketh him to worke out his heart. Behold him as the beginning of creatures, eſpecially of the new creature. Oh! what love hath hee ſhewed thee in thy redemption? out of what miſery into what happineſſe, by what a price, to what end; but that thou ſhouldeſt bee zealous of good workes; Behold him as the faithfull witneſſe, that witneſſed himſelfe for thee a good witneſſe, and here faithfully counſels thee to follow his Patterne. Behold him as a ſpeedy and royall Rewarder of his followers. Take thy ſelfe into Paradiſe, repreſent to thy ſelfe thy Crowne, thy Throne, thy white Robes; looke not on the things that are ſeene, but on the farre moſt excellent weight of glory; looke upon theſe, and faint if thou canſt.

Behold alſo he is a conſuming fire, a jealous God, hating lukewarmneſſe; not onely deſtroying *Sodom* with fire and brimſtone, and providing *Tophet* for his enemies; but awaking alſo his drowzie ſervants, by judgements (as *Abſolon Ioab* by firing his corne) his Iſraelites by fiery Serpents: whom hee

oveth, hee chasteneth, and keepeth them in the Furnace of fiery trials, till they come to their right temper. Hee standeth and knocketh: if nothing will arowse us, a time will come when heaven and earth shall burne with fire, and Christ shall come in flaming fire, to render vengeance with fire unquenchable. Wee therefore that know the terrour of that day, what manner of persons ought we to be?

From God turne thine eyes unto man: set before thee the Pillar, and cloud of fiery examples, that have led us the way into *Canaan*. Hee is but a dull Iade that will not follow: The stories of the Scriptures, the lives of the Fathers, the Acts and Monuments of the Church, have a speciall vertue for this effect. The very pictures of the fires, and Martyrs, cannot but warme thee. If thou canst meet with any living examples, follow them, as they follow Christ, frequent their company: even *Saul* amongst the Prophets will prophesie. No bangling Hauk, but with a high flyer will mend her pitch: the poorest good companion, will doe

thee

thee ſome good: when *Silas* came, *Paul* burnt in the ſpirit: A leſſer ſticke may fire a Billet: If thou findeſt none, let the coldneſſe of the times heat thee, as froſts doe fire; Let every indignation make thee zealous, as the dunſtery of the Monkes made *Eraſmus* ſtudious: one way to be rich in times of dearth, is to ingroſſe a rare commodity, ſuch as zeale is: now, if ever, *They have deſtroyed thy Law*, it is now high time to be zealous.

Conſider and emulate the children of this generation, to ſee how eager every *Demas* is for worldly promotion. How did that worthy Biſhop diſdaine to ſee an harlot more curiouſly to adorne her body unto ſin and death, then he could his ſoule unto life everlaſting. It angred *Demoſthenes* to ſee a Smith earlier at his anvile then hee was at his deske.

When thou haſt thus heat thy ſelfe, take heed of catching of cold againe, as many have done, and brought their zeale to deaths doore.

Zeales extinguiſhers.

The fire may goe out divers wayes: firſt by ſubſtraction of fewell; if a man for-

forbeare his accuſtomed meales, will not his naturall heat decay? The *Levites* that kept Gods watch in the Temple, were charged expreſly, morning and evening, if not oftner, to looke to the lights and the fire. He that ſhall forget (at the leaſt) with the *Curfeaw-bell* in the evening to rake up his zeale by prayer, and with the day-bell in the morning to ſtir up and kindle the ſame, if not oftner with *Daniel*; I cannot conceive how hee can poſſibly keepe fire in his heart. Will God bleſſe ſuch, as bid him not ſo much as good-morrow and good-even?

He that ſhall deſpiſe or neglect prophecie, muſt hee not needs quench the ſpirit? have I not marked glorious profeſſors, who for ſome farme ſake, or other commodities, have flitted from *Ieruſalem* to *Iericho*; where the ſituation was good, but the waters nought? and their zeale hath periſhed, becauſe vision hath fayled?

Such as reade the Bible by fits upon rainy dayes, not eating the booke with *Iohn*, but taſting onely with the tip of the tongue: Such as meditate by ſnat-

ches

ches, never chewing the cud and digeſting their meat, they may happily get a ſmackering, for diſcourſe and table-talke; but not enough to keepe ſoule and life together, much leſſe for ſtrength and vigour. Such as forſake the beſt fellowſhip, and waxe ſtrange to holy aſſemblies; (as now the manner of many is) how can they but take cold? Can one coale alone keepe it ſelfe glowing?

Though it goe not out for want of matter, yet may it be put out by ſundry accidents, when it is newly kindled, it may be put out with ſcoffes and reproaches, if *Peter* take not heed, and fence himſelfe well againſt them; but if once throughly grown, ſuch breath will but ſpread and increaſe it.

It is poſſible fire may be oppreſſed with too much wood, and heat ſuffocated with too much nouriſhment: over-much prayer, reading and ſtudy, may be a wearineſſe both to fleſh and ſpirit: but it ſo rarely happeneth, that I need not mention it, and yet the ſoule hath its ſatiety. There be ſome ſuch perchance over-nice men in this ſenſe

ſenſe alſo, who have not learned that God will have them mercifull to themſelves: It is often ſmothered for want of vent and exerciſe. Let ſuch as uſe not, and expreſſe not their zeale, brag of their good hearts; ſurely they have none ſuch, or not like to have them ſuch. If *Nichodemus* had not buried Chriſt by day, wee might have feared his zeale had gone out, for all his coming by night.

Yet this is not ſo ordinary, as to extinguiſh it by the quench-coale of Sin; groſſe ſinne every man knowes will waſte the conſcience, and make ſhipwracke of zeale: But I ſay, the leaſt knowne evill unrepented of, is as a thiefe in the candle, or an obſtruction in the liver. I feare *David* ſerved God but reaſonably, till hee publiſhed his repentance; hee that ſteales his meat, though poverty tempt him, yet giveth thankes but coldly: zeale and ſin will ſoone expell the one or the other out of their ſubject: Can you imagine in the ſame roofe God and *Belial*, the Arke and *Dagon*? Laſtly, and moſt commonly, forraigne heat will extract the

the inward, and adventitious heat conſume the naturall.

The Sun will put out the fire; and ſo will the love of the world, the love of the Father: they cannot ſtand together in intenſe degrees, one cannot ſerve both theſe maſters with ſuch affection as both would have. Seldome ſeeſt thou a man make haſte to be rich, and thrive in Religion. Chriſts meſſage to *Iohn* holds true; The poore are moſt forward in receiving and following the Goſpel, as thou loveſt thy zeale, beware of reſolving to be rich, leſt gaine prove thy godlineſſe; take heed of ambitious aſpiring, leſt Courts and great places prove ill ayres for zeale, whither it is as eaſie to goe zealous, as to returne wiſe; *Peter* whiles hee warmed his hands, cooled his heart; Not that greatneſſe and zeale cannot agree; but for that our weakneſſe many times ſevers them. If thou beeſt willing to die poore in eſtate, thou mayeſt the more eaſily live in grace. *Smyrna*, the pooreſt of the ſeven candle-ſticks, hath the richeſt price upon it.

The diligent practiſe of theſe courſes will

wil make easie the practise of this counsell, *Be zealous, &c.*

The Fift Part.

1 Object. But here me thinkes I heare the lukewarme worldling of our times, fume and chafe, and aske what needs all this adoe for zeale, as if all Gods people were not zealous enough.

Answer. Such as thinke they are, or can be zealous enough, need no other conviction to bee poore, blind, nake, wretched and pitifull *Laodiceans:* Fire is ever climbing and aspiring higher; zeale is ever aiming at that which is before; carried toward perfection; thinking meanely of that which is past, and already attained, condemning his unprofitable service, as *Calvin* in his last Will: this rule tries ful conceited Christians.

2 Object. What would you have us to do? we professe, keepe our Church, heare Sermons, as Christains ought to doe.

Affectionate friendship and service is not onely for publicke shew and pompe, upon festivall dayes, in Chambers

bers of Preſence; but for domeſticall; ordinary, and private uſe; to ſuch holy day and Church retainers, God may well ſay, Let us have ſome of this zeale at howe and apart.

All affections are moſt paſſionate, without a witneſſe. Such as whoſe families, cloſets, fields, beds, walkes, doe teſtifie of their worſhip, aſwell as Temples and Synagogues, are right ſervitors. God much reſpects their devotions: and they have ſtrong proofe of the power of godlineſſe.

Wee would you ſhould know, that wee are ſuch as have Prayers ſaid or read in our families and houſhold; or elſe wee ſay ſome to our ſelves at our lying downe, and upriſing; and more then that, ſay you what you will, wee hold more then needs. 3 Object.

Firſt, know that zeale knowes no ſuch unmannerly courſes, as to ſlubber over a few prayers, whiles you are dreſſing and undreſſing your ſelves, as moſt doe, halfe aſleepe, halfe awake; know further, that ſuch as hold onely a certaine ſtint of daily duties as malthouſes their pace, or mill horſes their round, Anſwer.

round, out of cuſtome or forme, are far from that mettle which is ever putting forward, growing from ſtrength to ſtrength, and inſtant in duties, in ſeaſon, out of ſeaſon: and this layes hard to lazie Chriſtians.

4 Object. May not wee goe too far on the right hand?

Anſwer. It is true: but liberality baulkes, and feares couetouſneſſe and niggardize, more a great deale then prodigality; ſo does zeale, lukewarmneſſe, and coldneſſe, more then too much heat and forwardneſſe; the defect is more oppoſite and dangerous to ſome virtues, then the exceſſe.

5 Object. Why, are not ſome thinke you, too ſtrait laced; that dare not uſe their Chriſtian liberty in ſome recreations? ſweare by ſmall oathes, or lend money for reaſonable uſe? hath not God left many things indifferent, wherein ſome ſhew themſelves more nice then wiſe?

Anſwer. Zeale will cut of the right hand, if it cauſe to offend; much more to pare nailes and ſuperfluities: it conſumes the ſtrongeſt deareſt corruptions; much more will it ſinge off ſuch havre

and

and drosse as these: If ought be praise worthy, it embraceth such things; if any be doubtfull, carrying shew of evill, of ill report, it dares not meddle with them; it feares that some of these are as indifferent, as Fornication was among the Heathen.

6 Object. There are but few such, no not of the better sort as you speake of.

Answer. Grant there bee any, and zealous emulation calleth the highest examples. Such as meane to excell in any Art, travell to find out the rarest workemen purchase the choisest Copies; he that hath true zeale, will strive to purge himself as Christ is pure.

7 Object. Will you have us ruine before our neighbours, or live without example, or company?

Answer. Cowards and Cravens, stand and looke who goes first: Souldiers of courage will cast lots for the on-set and fore-ranke for desperate services, and single combats. Iades will not goe without the way be led.

8 Object. So wee may soone come to trouble and danger enough.

Answer. What danger can there bee for an

honeſt, peaceable, religious forwardneſſe?

The Slug or Snaile puts out the tender horne to feele for lets in the way, and puls them in where there is no cauſe; ſo doe the fearefull that ſhall be without: but zeale either finds no dangers, or makes them none; it neither feares to doe well, or to reprove ill doers, let who ſo will be diſpleaſed.

Some indeed care not whom they offend they are ſo harſh and fiery, they can beare with nothing.

9 Object. Will true Chriſtianity allow us to beare with any ſinne?

Anſwer. Can Tinne, or hot Iron chooſe but hiſſe againe, if cold water be caſt on it? can a righteous ſoule chooſe but vexe it ſelfe at open evill? Such Oſtriches as can digeſt oathes, prophane and filthy ſpeeches, ſhew what mettle they have for the Lord of hoſts; who yet will be ready enough to offer the challenge, or ſtab, for the leaſt diſgrace to themſelves or their miſtreſſe: *Phineas* had rather if it were lawfull, fight in Gods quarrels then in his owne.

10 Object. All are not by nature of ſo hot diſpoſitions

ſitions, or ſo fiery-ſpirited, as others.

If there bee ſuch a dull ſiegmaticke creature as hath no life nor ſpirit in any thing hee goes about, or whom nothing will move; hee may plead complexion, and yet grace is above nature: but the beſt way is; See every man compare his devotion in matters of God, with his ſpirits and mettle in other affaires, wherein his element or delight lies; if the one equall not the other, the fault is not in nature: the oldeſt man hath memory enough for his gold, and the coldeſt conſtitution heate enough where it likes. Answer.

Well our hearts may bee as good as the beſt though wee cannot ſhew it. 11 Object

Fire cannot bee long ſmothered, it will either find a vent, or goe out, zeale will either find word, or deed to expreſſe it ſelfe withall. Answer.

All have not the gift of utterance 12 Object

Violent affections have made the dumbe to find a tongue. If it bee low water the Mill may ſtand; but aboundance of heart will ſet the Wheels on going. What earneſt diſcourſes will unlearned Marriners make of their Answer.

voiages? Huntſ-men of their game, &c.

13 Object. All have not ability and meanes: many have great charges.

Anſwer. Love and Zeale are munificent, make money their ſervant, not their Maſter: whereſoever the heart is enlarged, the hand cannot bee ſtrayned; where the bowels are open, the purſe is not ſhut. *Herod* for his pleaſure, cares not for halfe his Kingdome: what will not ſome Gentlemen give for Haukes and Hounds? not only the poore woman that ſpent the rich oyntment on Chriſt, the Widow that gave all her ſubſtance, the Converts that ſo'd all, and threw all at the feete of the Apoſtles, but even the bounty of the ſuperſtitious Papiſts ſhall riſe in judgement againſt ſuch as profeſſe a Religion, will give it good words and countenance; but bee at no coſt with it, and know a cheaper way to ſave charge withall.

14 Object. All have not ſo much leiſure to ſpend ſo much time and ſtudy, about matters of Religion, they have ſomewhat elſe to doe.

Anſwer. There are indeed many vanities, which diſtract and divide the mind of worldlings

worldlings; but zeale counts one thing needfull, to which it makes all other veile and ſtand by. Is there any ſo good an Husband of his time, that will not ſteale ſome houre for his pleaſure; that cannot ſpare his God and his ſoule halfe an houre, morning and evening; that beſtowes not idly, as much time as a Sermon or two would take up in the weeke? The ſoule I confeſſe hath his ſatiety, as well as the body; but why ſhould wee ſit on thornes more at a Sermon then at a Play; thinke the Sabbaths longer then Holy-dayes; but for want of zeale? If thou beeſt not a vaine and willing deceiver of thy ſelfe, and others; deale honeſtly and plainely with thy ſoule, try thy ſelfe by theſe few rules; and if thou judgeſt thy ſelfe to come ſhort of them, amend and *Bee Zealous*

The ſixt part.

Which little round fire-ball comming to hand, as *Davids* ſmall ſtone, by ordinary lot, knowing the inſufficiencie of mine owne; I pray that God with his arme would ſcatter it far and

wide into thoſe wilde parts of the world without the pale of Chriſtendome, which lie ſo frozen and benummed in their Paganiſme, that they feele not the coldneſſe of their Religions; as alſo in thoſe Regions that being within the Tropicks of the Church, have juſt ſo much, and ſo little heate, as to thinke they have enough, and need no more: Chiefly mine affections burne within mee for the good of mine owne Nation, for which I would I had but ſo much zeale as truely to wiſh my ſelfe *Anathema*, upon condition it had heat ſutable to the light. For I muſt beare it Record, it hath knowledge, I would I could ſay, according to zeale. But the Spirit, knowing that which is ſpoken to all to bee in effect as ſpoken to none, directs mee what I ſhould ſpeake to Churches, to ſpeake to particular Angels. Now the principall in our Church under that Archangell of the Covenant, I moſt willingly acknowledge to bee my Lord the King, as an Angell of light. And why not that very Angell, who by his writing hath begunne to poure out the firſt Viall upon the throne

of

of the Beaſt, darkned his Kingdome, cauſed them to gnaw their tongues for griefe, and blaſpheme for the ſmart of their wounds; though as yet they will not repent of their errours. The Lord annoint him more and more with this oyle above all the Princes of the earth, that from his head, it may runne downe upon our skirts: make him ſhine in zeale above all other Stars, to the warming and enlightning of this whole Horizon; ſet him up as a ſtandard for his people; cloath him with zeale, as with a cloake, to recompence the furie of the adverſaries, that hee may ſtrike the Aramites, not three but five times till they be conſumed; that hee may put the Ammonites under the iron Sawes, Harrowes, Axes, which have provoked him as much as ever they did *David*, 2. *Sam.* 12. But yet as in the time of the old Teſtament, the cuſtody of the fire and light was the charge of the Prieſt; ſo here I obſerve Chriſt to lay it upon his Miniſters, interpreting his rule by his practiſe, *Tell the Church, tell the Angell of the Church*; honouring that deſpiſed office, with

that ſtately ſtile; intimating the union betweene people and Miniſter, that they ſhould bee as one: what is ſpoken to the one, is ſpoken to the other, not as ſome, that ever make Clergie and Laity two members, in diviſion and oppoſition; neither yet as ſome ſpirits that lay all levell, but implying a propertie, eſpecially in grace and zeale in the Miniſters, whom the Preachers cals the Maſter of the aſſemblies; that they ſhould exceed as far the people, as Angels doe men, and that hee will reckon with them for the Religion of the people, becauſe cold Prieſts make bold ſinners; zealous *Iehojada* may make *Ioaſh* the King zealous, ſo long as hee lives with him. We therefore men and brethren, or rather men and Angels, upon whom it lies to keepe life and heat in the devotion of the world, to conſume the droſſe of vices and hereſies, that have fa'ne into the ſinke of our times; wee that are to make ready our people for the ſecond comming of Chriſt, is the ſpirit of *Ely* thinke we ſufficient for us? What manner of perſons ought we to bee, burning in ſpirit,

for

fervent in prayer, thundring in Preaching, ſhining in life and converſation? Why is it then my brethren (oh let my plaineſt rebukes be the fruits and ſignes of my beſt love to mine owne Tribe; let them not bee as breakings of the head, but as precions Blame to thoſe whoſe honour with the people, I preferre to my life) why is it that ſome of us pray ſo rarely and ſo coldly in private (the evils of our times will not out but by frequent faſting and fervent prayer) in publike ſo briefly, ſo perfunctorily, and feebly, that we ſcarce have any witneſſes of what wee ſay? Why are there yet remayning any Mutes amongſt us? Why are there any tongues that dare ſpeake againſt often or zealous preaching? Doth not *Paul* adjure us before him that ſhall judge the elect Angels, that wee preach inſtantly, in ſeaſon, and out of ſeaſon? Read we the commentaries of that text, or let the practice of Ancients expound it; and tell me if ever old or new interpreted that charge, of bare reading, of quarterly, or monethly, yea, or of once on the Sabbath, preaching onely, as if that

that were fully sufficient, without endeavouring or desiring any more. If alwayes often preaching bee prating, what meant the practice I say, not only of *Calvin*, and *Beza*, but of *Chrysostome*, *Basil*, *Ambrose*, with other of the Fathers, preaching every day in the weeke, some of them twise in the weeke, none of them so seldome, as such would beare the world in hand. What meant sundry ancient Councels (the eleventh of *Tolet* in Spaine) yea even of *Trent* it selfe, to excite the torpor of the Bishops of their times, as their Canons speake, enjoyning frequent preaching, calling for more then almost any man is able to performe?

But here I may turne reproving into rejoycing, that preaching is growne in any better fashion and grace with our times, by royall and reverend, both examples and countenance: onely I wish that every *Archippus* may fulfill his Ministery, be instant and constant in preaching. *Salomon*, the older and wiser he grew, the more he taught the people, sharpned his goads, and fastned his nailes; whereas many amongst us are

re ſo wiſe in their youth, as to affect
he fooliſhneſſe of preaching, but in
heir dotage, eaſe ſlaies the foole, when
he doore is oyled, it leaves creaking;
ey muſt then fall to make much of
hemſelves, till contrary with the Pro-
het they cry out, My fatneſſe, my
atneſſe, my belly, my belly; ſo favou-
ing their lungs, that they will be ſure
ever to die of *Davids* Conſumption
f zeale; let ſuch preach, ſay they,
hat want Livings: and if for ſhame
hey preach at all, it muſt be rarely and
aſily, for breaking of their wind (my
meaning is not to taxe ſuch, whom God
liſinables by weakeneſſe of body; or
uch as recompence their rarity with
nduſtry, as *Perkins*, &c.) and yet for-
ooth theſe thinke they may juſtly
challenge, and weare the double ho-
nour of countenance and maintenance;
I marvell with what right, or with
what face, ſo long as there remaines
expreſſe Canon of Scripture, beque-
thing it to thoſe, that toile in word and
doctrine. Neither will zeale ſet us on
worke onely to preach, or to preach
often to avoid the infamy of bare Rea-

ders

ders; but it will teach us to preach painefully, and that in the evidence and demonſtration, not ſo much of art, or nature, as of the Spirit and grace; regarding onely, that the people know Chriſt and him crucified; not caring whether they know what wee have read, how many quotations our memorie will carry levell, how roundly wee can utter our mind in new minted words, in like ſounding, idle, vaine, and offenſive *Paranomaſies*; I bluſh to fall into the leaſt touch of that kind: yet a once to ſhew and reprove that childiſh folly; It is a veine of vaine preaching, turning ſound preaching into a ſound of preaching, tickling mens eares like a tinckling Symball, feeding them ἠδυσμασι καὶ ἐκέδυσμασι, ſpoyling the plaine ſong, with deſcant and diviſion: what is this but to ſhew our owne levity and want of true Art; indeed affecting ſuch a dauncing, piperly and effeminate eloquence (as *Tully*, *Demoſthenes*, or any Maſculine Oratour would ſcorne) in ſtead of that divine powerfull delivery, which becommeth him that ſpeakes the Oracles of God. If ever we meane

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to doe any good, wee muſt exhort and reprove with all vehemencie and authority; lifting up our voice as a Trumpet, as the ſonnes of thunder; piercing their eares, witneſſing, driving, and contending, according to our gift whatſoever it bee, to manifeſt our affections, that wee may worke upon the people, which all the Art in the world will not teach us to doe: onely zeale at the heart will naturally produce it, without ſtraining or affecting. If God require the heart as well as the head, why ſhould wee not labour to move the affections, as well as enforme the judgement? There is a doctrinall, and as ſome tearme it, a Doctorly kind of preaching, which is admired of ſome that underſtand it not; of others that could be content with the Maſſe againe, becauſe it was gentle, and had no teeth in it. And ſuch Sermons I have ſometimes heard, for matter void of exception, but ſo delivered, as if one were acting a part, or ſaying a leſſon by heart. It hath called to mind a ſong which ſometimes I have met withall excellently compoſed, full of ſweet ayre, ſurely

surely and truely sung; but with flat and dead voices without spirit, which worth, and lesse use. If there were no other Preachers then those, which hold Sermon and Preacher, the Countreymans verdict did well, that said, this man may be a great Scholler, but hee wants beetle and wedges to hew our knotted timber withall, our greene wood will not burne unlesse it bee better b'owne; you shall sometimes see an excellent Horse of shape and colour, having many of those markes *Du bartas* describes in *Caires* supposed Horse; which yet wanting mettle hath beene of little worth, and lesse use. If there were no other Preachers then those, which hold themselves the onely profound and learned Preachers, I muse what should become of conversion of soules, which they that covet, must come with the spirit of *Elias*, to turne the hearts of the Fathers to their Children, I may in truth, and I hope with modesty speake with the Preacher that in observing I have observed, and have found, that divers great Clarkes have had but little fruit of their ministery; but hardly any truely zealous man of God (though

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of leſſer gifts) but have had much comfort of labours, in their owne and
lnie,for not affecting him that preached one of his printed Sermons, that hee
by *Gregory*, to the Iron on the Smiths Anvile ſparkling round about. And if for this any bordering neighbours, whoſe cold labours worke not the like ſucceſſe, ſhall accuſe them of ſome kind (I know not what) of policie in bewitching the people; they may well reply, Behold our zealous affections are our charmes, and zeale all our witchcraft, as *Latimer* well anſwered one that accuſed the people of partialnie,for not affecting him that preached one of his printed Sermons, that hee had indeed his Sticke, but wanted his Roſen; meaning his zealous manner of preaching and living,without which laſt, all the former will doe but little good, if a good enſample of life accompany not their doctrine, as lightning doth thunder. For there are ſome (I ſpeake it with ſorrow of heart) that ſeeme to have fire in their preaching, but carry water in their life; being notoriouſly proud, covetous, or debauched,ſtained with odious vices. Let us heare

heare the ſumme of all. Doe we love Chriſt more then ordinary? would we give proofe of our treble love to him? Let us then feed his flocke with a treble zeale, expreſſed in our prayer, preaching and living: Let us make it appeare to the conſciences of all, that the top of our ambition is Gods glory: and that wee preferre the winning of ſoules, to the winning of the world.

This title of Angels why may it not alſo be extended to Magiſtrates, as well as that higher ſtile, of Gods; Sure I am, that the ſcarlet robe of zeale would exceeding well become them. *Iethro* maketh it their prime and eſſentiall character; God and *Moſes*, their onely and ſole, in the charge and commiſſion to *Iehoſhuah* ſo oft repeated; *onely be of good courage.* And if *David* were now to re-pen his Pſalme, I thinke hee might alter the forme of his counſell, and ſay, *Bee zealous yee Rulers and Iudges of the world*, and not wiſe and politicke: or rather under the termes of wiſedome, hee comprehends indeed the zeale wee call for. he moſt now adayes being *Galio's*, wiſe onely for the

matters

matters of the Common-wealth: not having a ſparke of that ſpirit which was in *Phineas*, *Daniel*, and *Nehemias*, &c. for the Lord of hoſts, or to his Lawes and Commandements; as if God had made Magiſtrates Keepers onely of the ſecond Table, governours of men, and not of Chriſtians; Guardians onely of civill ſocieties, and not of his Church, and Shepheards alſo of his flocke. Are Idolatries, Blaſphemies, prophaning of Sabbaths, no ſinnes? Why then either have not the Lawes force and ſtrength enough in them (as ſometime wee are anſwered when we complaine) or why are they not executed for the ſuppreſſing of theſe raging ſinnes? are not all they puniſhed with death in the Scriptures, as well as breaches of the ſecond Table? blood I leave to the malignant Church, and admire clemencie in Rulers as much as any; but yet I know the prophane diſſoluteneſſe of the times, requires a three ſtringed whip of ſeverity to purge our *Augean* ſtable of the foule abuſes, whipt often with pens and tongues, but ſpared by them that bear the ſword (a man may ſay of many

Governours) altogether in vaine for matters of Religion. Are not Kings of the earth charged to render double to the bloody Strumpet of Rome? Why then doth the hurtfull pitie of our times embolden and increaſe their numbers? *Laodicea* it ſelfe I doubt not for matters of mine and thine had (as their name reports) good civill Iuſtice and Iuſticers: but was God the neerer for it? doth he not threaten for all that to ſpue them out of his mouth. Shall he not curſe thoſe that doe his worke negligently, fearefully, and partially? Our times complaine of two ſpeciall canker wormes of Iuſtice, which eate up zeale in Magiſtrates. The firſt is *Covetouſneſſe*, which makes men of place tranſgreſſe for a morſell of bread: the zeale of their owne houſes conſumes the zeale of Gods houſe. The building of great houſes, keeping of great houſes, and matching with great houſes, raiſing and leaving of great houſes behind them, makes them ſo r venous, that they devour ſo much, as choakes all their zeale; which would teach them to ſhake their laps of bribes,

bribes, and ſcorne to accept gifts, though men would augment them for the perverting of judgement. The other *Cowardize* and *Fearefulneſſe*: which how unfit, and baſe a qualitie did *Nehemiah* thinke it for a man of his place? no better then ſhineſſe in a Fore-horſe, whoſe eyes men fence on both ſides, that they may lead the way, and goe without ſtarting; unto which, zeale is anſwerable to Magiſtrates, cauſing them onely to ſee him that is inviſible; without caſting a ſquint eye at men; to ſing to God onely of judgement and mercy, without tuning their ſongs to mans eare; to walke in the perfect way, without turning, either to the right or left hand for feare or favour. Oh that there were ſuch an heart in our Leaders; how eaſily would our people follow! What a ſpring-tide of zeale ſhould wee have, if the Sunne and Moone would caſt out a benigne aſpect upon them! Doth it not flouriſh in all thoſe Shires and Townes, where the word and Sword doe joyntly cheriſh it? In others which are the greateſt number,

how doth it languiſh and wane away, and hang downe the head? where is it in divers places of the land to bee ſeene? I had almoſt ſaid in my haſte and heate, there is none that hath zeale, no not one, there is no courage for the truth; but that I remember that *Eliah* was checked for over-ſhooting himſelfe in his too ſhort and quicke computation. I hope the Lord hath his fifties amongſt us, though but thin ſowne in compariſon of the ſwarmes of profeſſed Recuſants, and Church-Papiſts, of prophane Atheiſts, key-cold Worldlings, and luke-warme Profeſſors. The bodies of our many ſeverall Congregations, yea even of the better ſort, whereunto have they beene likened by our ſeparated adverſaries; but unto the Prophet *Hoſea* his Cake, halfe baked upon the hearth, having one ſide, that is, the out-ſide to the world-ward, in publicke ſervice, ſcorched a little and browned over; but the inſide to God-ward, in private, and family-duties, no better then dough; many of them making indeed ſome ſhew, as the out

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landiſh fruits that are plaſhed upon our walls, but wanting heat never come to maturitie. If we ſhould make good their reſemblances, how then ſhould wee pleaſe the ſtomacke of God? who hath indeed brooked and borne us along time, I doubt but wamblingly. How neere were wee going in 88. and in the Powder treaſon? Doe wee thinke he will ever digeſt us, in the temper wee are in? which (to confeſſe the truth of the faſhionable Chriſtian) what is it but a ſtate of neutrality, indifferencie, or ſuch a mediocrity, as will juſt ſerve the time, ſatisfie Law, or ſtand with reputation of neighbours? beyond which if any ſtep a little forward, doe not the reſt hunt upon the ſtop? If there hap to breake out a ſparkle of zeale in any one houſe in a Pariſh; is not the whole Towne in an uproare, as when the Bels ring awke, every man brings his Bucket to the quenching of this fire? If Hell be in an Alehouſe, who cries out of it? and as for our Sundayes, Church-ſervice, which is all that God gets at our

hands; how perfunctorily, and fashionably is it slubbered over; how are his Sabbaths made the voider and dunghill for all refuse businesse, divided betweene the Church and the Ale-house, the Maypole commonly beguiling the Pulpit? what man would not spue to see God thus worshipt? this want of devotion makes the foule mouthed Papists to spet at us: this want of Reformation, makes the queasie-stomacked Brownists cast themselves out of the Church; and shall God alwayes suffer the land to beare us? But behold he stands at the doore and knocks, by treasons, by plagues, by the hammer of dearths, discontents, fires, inundations, especially by the word; his locks are wet with waiting. Oh before he shake off the dust off his feete against us, and turne to some other nation more worthy, let us open the doore, that hee may come in and sup with us; if hee love us hee will purge us, and scoure us, by one chastisement or other: if hee have no pleasure in us, hee cannot but unburthen his stomacke of us; If all

all the land beſides ſhould turne the deafe eare, yet let mee intreat and charge you of my flocke to heare his voice, and be zealous. Since my comming amongſt you, I have handled ſome bookes of the old Teſtament, the Epiſtles to the Romans, to the Hebrewes, of Saint *Iames*, *Peter*, and *Iohn*, out of them taught the doctrine of the Law, of Faith, Love, and good workes: now in the choiſe of this Epiſtle of Chriſt to *Laodicea*, my deſire was to boile up the former to their juſt temper; in which worke I can willingly bee content to ſpend my ſtrength, and dayes, if God ſee it fit. I cannot bee a better ſacrifice then to God, and for you; if I waſte my ſelfe, ſo you may have light and heat; what elſe is the end of my life? God hath given you a name, your zeale is gone abroad, and I hope you have many names among you; the Lord increaſe their number and zeale. If but one of us this day ſhall open this doore of his heart with *Iehoſhuah*, let others chuſe, I and my houſe will ſerve the Lord more zealouſly then

heretofore; neither I nor he ſhall have loſt our labours. A lively Picture caſts the eye upon every one that comes neere it: ſuch is the word, with whom, and with which wee have to doe; Let him that is now cold, grow colder and colder, but let him that hath an eare, heare what hath beene ſaid to the Churches; and be zealous and amend.

The Lord give us not onely underſtanding, but zeale in all things: hee baptize us with fire: he breath on us, and inſpire into us the ſpirit of life and power, &c. So ſhall wee runne the wayes of his Commandements.

FINIS.

BALME FROM GILEAD TO RECOVER CONSCIENCE.

In a Sermon Preached at *Pauls-Crosse*, *Octob.* 20. 1616.

By SAMVEL WARD, Bach. of Divinitie, and Preacher of *Ipswich.*

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1635.

To the READER.

VOuchsafe, good Reader, in a word or two to understand the occasion of bringing this MEDITATION to the Presse, that was purposed onely for the Pulpit: the rather for that it commeth not from the Authors owne hand, who would no doubt more exactly have polished it, could hee have beene perswaded to publish it himselfe, But he, out of his modesty (as hee delivered it, not like a Scholler his Lesson learned without Booke, nor brought

brought with him any intent to have it further made publicke, ſo) could not bee induced (though inſtantly laboured both by my ſelfe and many others, deſiring further fruit of ſo learned and religious a Labour) either to publiſh it himſelfe, or to have any hand at all in the publiſhing of it.

Howbeit at length, upon extreme importunitie (rather to prevent the wrong that by imperfect Copies printed hee might otherwiſe ſuſtaine, then to ſatisfie ſuch as were earneſt Sutors to him for the ſame) hee was with much adoe drawne before his departure from the Citie, to deliver his Notes to a friend, (with reference of the whole buſines, to the judgement and diſcretion of others, to deale in, and diſpoſe

diſpoſe of as they ſhould deeme fit) *who being preſent at the ſpeaking of it, with the Authors Notes, and his owne helpes, hath done his endeavour to pen it as neere as he could, to that which by the Author himſelfe was then delivered. Which though it bee not altogether* verbatim *the ſame, yet it is hoped that there is not anything materiall wanting, that the diligent hearer ſhall deſire: beſides that hee ſhall find ſome things over and above, that ſtraits of Time, and default of Memory were then a meanes to keepe backe.*

If any aske, what needed ſuch importunity, in this buſines, there being already ſo many Sermons abroad, that even Printers themſelves complaine, that the Preſſe is oppreſſed with

with them? I answer: True it is, that there are Sermons indeed abroad, by some, more then enough; but yet not enough (I dare say it) such as this is, that deale so pithily, so effectually, in points of practise so necessary, so ordinary, as this doth; wherein Learning and Piety, delightfull manner of handling, together with profitable and usefull mattter, so concurre, that if it please not any, they are those alone, whose prophane palates can relish nothing that savoureth of grace, though never so delightfull otherwise: if it profit not any, it is to bee feared they are such, whose corrupt Consciences are growne wel-neare irrecoverable, if not wholly incurable.

But I am loath to be long, where the worke it selfe is not. This little

be

be ſpoken rather in way of Apologie for my ſelfe and ſuch others as urged the publiſhing of it, then in commendation of the Worke, which in the very reading of it, to any judicious, ingenious, and religious, will ſufficiently commend it ſelfe. For my ſelfe, conſidering the generall approbation given it by all ſorts that heard it, together with the earneſt ſuits of many others, ſo inſtantly deſiring it upon their reports, and finding upon view and ſurvey the thing it ſelfe fully to anſwer both the reports of the one, and the deſires of the other, I was right willing and ready (as hee ſpeaketh in Plato) *though one barren hitherto in this kind my ſelfe, to performe ſome Midwife-like office to another, for the further enlargement of ſo generally*

rally blessed, and so deservedly desired a birth. Wherein if thou shalt chance to find any defects, consider but (I pray thee) how hard a thing it is for another (though not unskilfull) to perfect a worke that some curious Artist hath left unfinished.

And so wishing only, that it may through Gods gracious assistance, either worke into, or increase in thee a good Conscience, and the comfort thereof; I leave the Worke to thy perusall, and it to his blessing, whose gift a good Conscience is, and with whom, beside the present comfort of it here, is a plentifull reward reserved for it elsewhere.

Thine in Christ

THOMAS GATACRE.

BALME FROM *GILEAD*

To Recover *Conſcience.*

HEBR. 13. 18.

For wee are aſſured, that wee have a good Conſcience, deſiring in all things to walke honeſtly.

I Will uſe no other Preface, but the ſhort one before my Text; and that not as a Preface, but in way of earneſt ſuite, *Pray for mee:* For I deſire this day, intreating of a GOOD CONSCIENCE, both ſo my ſelfe to keepe and diſcharge one, and ſo to ſpeake home to yours, that the *dead Conſciences* may heare the voice of God in my Text, and bee quickned, the *ſecure* ones awakened, the *troubled* ones comforted, the *tender* confirmed, the *good* bettered, and all receive ſome light and life:

that wee may all depart hence in the peace of a *Good Conſcience*, *aſſured* (with our Apoſtle) *that we have a good one*, *deſiring in all things to walke honeſtly*.

This worke, God witneſſing to my Conſcience, I much deſire to doe; and in ſo doing, I know I deſire a worthy worke: A worke ſo highly and peculiarly needfull for theſe times, that a ſharpe Seer of them, was often heard to pray, that God would ſtirre up ſome to write, and preach of this Argument: and another to *Auguſtines* wiſh, *That he might heare* Paul *preach*, addeth his owne; *That the Text and Theame might bee* CONSCIENCE: they both ſaw it gaſping, drawing on, and dying; and therefore deſired that ſome life might be put into and kept in it, before it ſhou'd bee utterly overwhelmed in death and darkeneſſe.

The time indeed was, in the beginning of Time, when *Adam* by his firſt Sinne brought death upon his Soule, and cauſed it to raigne over all the powers of it, that this Facultie had

moſt

moſt life left in it, like *Iobs* Meſſengers, to tell newes of the great loſſe. This little ſparke was left freſh, to ſhew what great light had beene extinguiſht; but now this alſo through affected blindneſſe and wilfull malice, is ſo ſmoothered and ſuffocated, through a daily cuſtome of ſinning, the eyes of it ſo pecked out, the mouth ſo ſtopped, the very heart of it ſo wounded and quelled, that (as the world juſtly complaines) it is dead long ſince; yea, long ſince buried in the grave of habituall ſinning, with the ſtone of hardneſſe rouled upon it; that, as *Mary* ſaid of *Lazarus*, the very name of it is growne unſavourie, odious, and I feare ridiculous in the eares of many. Is it not then high time for the Lord to worke? and for us to ſee if by crying aloud (as *Elias* ſaid of the dead I do I) wee may fetch life againe into it, which is the very life of our ſpirituall life, and ſoule of our ſoule?

Scintilla reliq. rectæ rationis Lipſ.

The time is now come upon us, wherein men affect and deſire good Names, Eſtates, Wives, Houſes, good

Clothes, good every thing; but content themſelves with meane and vile Conſciences, which ought to be the chiefe and only good: Wherein men love to exerciſe and ſhew, in Preaching, in Hearing, in Trading, and all manner of converſing, their Memorie, their skill and cunning, and all other their *good parts*, as they call them, neglecting this which is the WHOLE of a man; and deſpiſing *Pauls* Exerciſe, and *Pauls* Policie, *To have a good Conſcience before God and Man*: Wherein men love preaching indeed and knowledge, but not wholſome doctrine; Preaching to the Conſcience and knowledge of themſelves, which makes this Pulpit and Churchyard full of Polemicall and Schoole-divinitie; while the plaine, practicall, and asketicall part lieth untilled and unregarded: which maketh Citie and Countrey full of Craft and Cunning, but void and deſtitute, not only of the power but ſhew of Conſcience. All which maketh mee to chuſe rather with the Apoſtle to ſpeake five words to the Heart then ten thouſand to the Eare;

Acts 24. 16. and 33.

1 Cor. 14.

Eare; yea, one to ſhew you a good Conſcience, then ten thouſand to ſhew all the Science in the world. Sermon you heare upon Sermon, till this *Manna* comes out at your noſtrils: but as one ſaid of Lawes; one is yet wanting for the practiſing of all the reſt. Now Conſcience is the ſpring of Practiſe, and the Wheele that muſt ſet all the reſt on going: Is it not high time to ſpeake to Conſcience, that we be no longer hearers onely, but doers alſo?

The time is now approaching, as wee may eaſily diſcerne, if wee have not drunke or ſlept out our eyes, as in the times of *Noah*, in which Chriſt is powring out his Viols upon the earth: and ſhortly, wherein the Bookes ſhall be opened, theſe claſped and ſealed Bookes of our Conſciences, the Contents whereof are now like Letters written with the Iuice of Orrenges, that cannot be read till it come to that fire which ſhall make the ſecrets of all hearts legible; yea, every the leaſt Fraction, even the leaſt idle thought or ſpeech: all which are faithfully re- 3

giſtred in them? Is it not then high time to looke into theſe Bookes, to caſt up theſe Bookes; yea, to be well skilled and verſed in them, for the ſake and rectifying whereof all other good Bookes are written, that we might be able to prove and examine our ſelves, whether upon good ground wee can ſay with our Apoſtle; *We are aſſured wee have a good Conſcience? &c.*

Which Text when I read and pronounce, which I doe that you may well underſtand, mee thinkes I heare *Pauls* voice, and diſcerne his Spirit, as the Maid knew *Peters* voice. I heare him uſe the like appeale in the very like caſe, when the *Hebrewes* accuſed him, and *Ananias* bad ſmite him on the mouth; *I have in all good Conſcience ſerved God to this day.*

In the ſelfe-ſame caſe, when they hired *Tertullus* to paint him out with his Rhetoricke for a peſtilent fellow, a troubler and Commotioner of the *whole world*, hee uſed the like provocation; *I endeavour alwayes to have a good Conſcience towards God and man.* The very like proteſtation againſt the ſurmiſes

ſurmiſes of the ſame *Hebrewes*, *Rom.* 9. Yea, ſo often, that 2. *Cor.* 1. 12. hee cals this, and claimes it as his owne glory: *This is my boaſting, a good Conſcience.* So that as we diſcerne Ships by their Flags; ſo may we *Paul* by this flagge of comfort and defiance, which hee hangs out almoſt in every Epiſtle; and if wee may gueſſe at the whole cloath by the Liſt, this Epiſtle, as this Triumph, is his: And worthily indeed becomes it this choſen veſſell, to glory in this choiſe Iewell, with which the whole world compared and weighed in the Ballance, will bee found as light as droſſe and vanity, and without this, Loſſe, Dung, and vexation of Spirit. For mine owne part, when I view this triumph, and the Apoſtle ſo frequently and ſo confidently uſing it; I profeſſe my ſelfe deepely affected therewithall. The world hath many ſtately ſights, glorious objects, as namely ſtrong Towers, tall Ships under ſaile, Armies under Banners, ſumptuous Buildings, pleaſant Orchards and Groves: but when I repreſent to my ſelfe, when I

ſeriouſly conceive and conſider *Paul*, riding in this triumphant Charriot, advanced above the reach of mens thoughts and tongues, yea above all ſublunary changes, all the fore-mentioned are in mine eyes, but ſtately babels, pompous fantaſies, painted Pageants. Did *Paul* in the fruition of this envie *Agrippa's* golden Chaine? No: It was but for manners ſake *Paul* excepted his Chaine. And hee that hath this good, needs not envie, I ſay, not any greatneſſe here preſent: No not *Nebuchadnezzers* ſtalking in his magnificent Galleries, built for his honour: The great Turke guarded with his Ianizaries: the Triple-crowned man of pride riding upon mens ſhoulders, and treading upon Emperours necks: much leſſe the rich Foole in the Goſpell, with his goods increaſing, and Barnes enlarged: or the rich Glutton, with his delicate fare and purple rayment, or any other gliſtering apparences of happineſſe, which dazle the eyes of the doting world. Let become of the reſt what will, ſo that this bee my Lot and portion

tion (which ever let be my wiſh above all wiſhes) that through Gods grace & Chriſts blood, I may have a *good Conſcience*, and be aſſured that I have one, *deſiring in all things to walke honeſtly.*

In which Text or * Woofe of Scripture, which I may call *Pauls Triumph*, I find theſe Threads: 1. The excellent matter, *A good* CONSCIENCE. 2. The glorious manner. *A certaine confidence.*

The Trophies are not meane and baſe, but the richeſt gift which Chriſt aſcending on high, left us to rejoyce in, a *good Conſcience.*

The boaſting is not vaine: it is no fantaſticall opinion, no fanaticall Revelation, but a true perſwaſion; we are *aſſured:* It is no audacious preſumption, but a grounded aſſertion, built upon theſe foure Pillers, as ſo many Characters of a good conſcience, 1. *Deſiring*, 2. *In all things*, 3. *To walke or converſe*, 4. *Honeſtly.*

Now that wee may more diſtinctly apprehend the Contents of the Text, and that which is beſt of all, attaine the ſcope and ſubject matter thereof, which

* σῶμα χριστοῦ ὑφαντὸν τῆς γραφῆς.

Seges gloriæ.

Serius triumphus.

which is the end of all, a GOOD CONSCIENCE; because many talke of Conscience, few know it; I will first discover the Nature of it, which hath beene darkned by Schoole definitions and Rhetoricall descriptions.

Secondly, because many slips and bad ones goe for currant and good ones: most bragge of a good one, and fewest have it, I will shew you the goodnesse thereof, wherein it consists, how it is made good, and how it is distinguished from seeming good ones, and how by foure infallible Characters it is certainely approved and knowne to be good.

Because it is a dead commodity, a Grape of *Canaan*, the sweetnesse whereof few have tasted, and they that have it cannot utter it; I will shaddow out the excellency of it, as my poore skill and experience will allow me.

Lastly, when I have taught Conscience to know it selfe and its owne worth; I will set it a worke to doe it office in the application of the points of this and all other Sermons.

Briefly

Briefly collect and remarke the Heads.

1. *What Conſcience is.*
2. *What a good one is; how it may be diſcerned from bad ones, and knowne to be good.*
3. *How good a thing it is.*

And 4. *What is the uſe, office and effect of a good one.*

The firſt part.

For the Nature of it. Things that are neereſt, and moſt neerely concerne us, are commonly fartheſt off our knowledge and reſpect. As God, that is in us and neere unto us; our owne faces and viſages are hardlieſt knowne, hardlieſt remembred. Some fooles doubt whether there be ſuch a thing in them, yea or no. *Origen* thought it a Spirit or *Genius*, aſſociated to our ſoules, to guide and tutour them: but this is like ſome of his other conceits. The carnall Atheiſt thinkes it a melancholly humour of the body, and ſo thinkes all the checks thereof to bee effects of Humour.

The

The Schoolemen ſomewhat acuter, thought it, ſome, an habite; ſome, an act of the ſoule. The latter Divines, a faculty of the intellectuall part: but the truth is, it is no ſuch In-mate, no ſuch Gueſt of the ſoule, but an in-bred faculty of it: *A noble and divine power, planted of God in the ſoule, working upon it ſelfe by reflection.* Or thus: *The ſoule of a man recoyling upon it ſelfe.*

Cum alia ſcit anima ſcientia dicitur, cum ſeipſum, Conſcientia, &c. Hugo & Bernardus.

A *faculty* I call it, becauſe it produceth acts, and is not got and loſt as habits are, but is inſeparable from the ſoule, immoveable from the ſubject, as neither acts nor habits are, which is *Thomas* his chiefe reaſon to prove Conſcience an act, *quia deponi poteſt*; the cleane contrary whereof is true, though indeed one might thinke ſome had laid aſide and loſt their Conſcience.

A noble facultie I call it, becauſe ſo admirably ſtrange in the reciprocall working of it. The eye of man ſees not it ſelfe but by the helpe of a Looking-glaſſe: neither hath any creature in this world this priviledge and property beſides the ſoule of man.

I give

I give it roome, and place it in the whole ſoule, and thruſt it not, as ſome have done, like a Spider, into ſome corner of it, as if it were a part of a part; whereas the operation and power of it is circumſcribed in no narrower bounds then the ſoule it ſelfe, and therefore the Hebrewes more aptly call it לב *Heart* or *Soule*, and the Grecians καρδία. *If our heart condemne us*, 1. Ioh. 3. 20.

It hath indeed the underſtanding for the Throne and Pallace thereof, where it is chiefly reſident, whereby it exerciſeth the principall functions, from whence commonly it hath it name *Conſcience*; as the Emperour of *Ruſſia* from *Moſco* his chiefe Citie: and looke how the ſoule it ſelfe is chiefly ſeated in the head, and there performeth the chiefe actions of Reaſon, Diſcourſe and Senſe, yet is in all and every part of the body, and in them performeth, baſer and meaner offices of Nouriſhment and Motion: right ſo the Conſcience keepeth a compleat Court in the whole Soule, commonly called *Forum Conſcientiæ*.

In

In the Vnderſtanding part it is a Iudge, determining and preſcribing, abſolving and condemning *de jure*. In the memory, it is a Regiſter, a Recorder, and witneſſe, teſtifying *de Facto*. In the Will and Affections, a Iaylor and Executioner, puniſhing and rewarding. Say wee not in common uſe of Speech, which is the Emperour of Words, My Conſcience tels me I did or did not ſuch a thing, which is an Action of the Memory? My Conſcience bid me doe, or forbids me to doe this or this, which is but an Action of the Will: It ſmites mee, it checks me, it comforts, or it torments mee: what are theſe but Actions of the Affections recoyling upon the Soule? But if any liſt to contend about theſe ſubtilties, *Conſcience* tels them, it hath no ſuch cuſtome. *Conſcience* falſely ſo called, delighteth to languiſh about Queſtions not tending to Edification; Let us rather turne our eyes, to behold and wonder at the Divine royalties and endowments of it, it being in man the principall part of Gods Image, and that by which man reſembleth

ſembleth moſt the *Autarchie* and ſelfe-ſufficiencie of God, which I graunt is proper to his Infinitenes, to bee content and compleat within it ſelfe: but under him, and with his leave and love, This Faculty makes him ſelfe-ſufficient and independant of other Creatures; like unto thoſe ſelfe-moving Engines, which have their Principle of Motion within themſelves. Thus, *Adam* when hee was alone, was not yet alone and deſolate, but might converſe with this his Conſcience, as well as with a thouſand Companions and Acquaintances.

Secondly, God hath given it more force and power to worke upon men, then all other Agents whatſoever: It being internall and domeſticall, hath the advantage of all Forraigne and Outward. Man in this reſpect being like to the Earth, immoveable of all the winds, though at once they ſhould blow from all the points of the Compaſſe, yet eaſily ſhaken by a vapour from within: whence it is that the Approofes and Reproofes of it are ſo powerfull and terrible, the one chearing

chearing more then any Cordiall, the other gnawing more then any Cheſt-worme; tormenting worſe then hot Pincers, boyling Caldrons, Rackes, Strappadoes, or what other the crueltie of Tyrants hath invented. If one had Angels daily aſcending and deſcending, as *Iacob* had to comfort him, it were not ſo comfortable, or if langold or coupled to Devills, no more terrible.

Thirdly, it being individuall and inſeparable, there is no putting of it to flight, or flying from it: *Nec fugere, nec fugare poteris.* It was bred and borne with us, it will live and die with us. Agues a man may ſhake off, Tyrants and ill Maſters a man may fly from: but this ſaith (as *Ruth* to *Naomi*) *I will goe with thee whither ſo ever thou goeſt.* It hath more immediate deputation and authority from God (of whom all Principalities and powers receive theirs) then Angels, Kings, Magiſtrates, Father, Mother, or any other Superiour. It is onely inferiour to God: It is a certaine middle thing betweene GOD and Man, and hath the

Lyps. Pol.

dignitie of Earles and Nobles, that are *Comites Regum*. And ſo *Paul* is bold, *Romanes 9.* to call his Conſcience a Co-witneſſe with God; whence it hath the Name Conſcience, where being no other Creature with whom it can beare witneſſe: none knowing what is in Man, ſave God, and the Spirit, or Conſcience which is Man; which makes *Paul* joyne them in one Appeale, *Romanes 9.* It is his Spie and Intelligencer in our boſomes and Bedchambers; a moſt exact Notarie of what ever we thinke or doe: It is his Lieutenant, and under him the principall Commander, and chiefe Controler of Mans life, yea, every Mans God in that ſenſe that *Moſes* was *Aarons*. It is the ſureſt Prognoſtication and Præ-judgement of Gods laſt Iudgement, and beſt Almanacke within a Mans owne breaſt, foretelling him what will become of him at that day.

Præjudicium extremi Iudicij. Tertul.

Wonderfull is the Greatneſſe and Soveraigntie of it: Oh men therefore, and oh Conſciences, know your ſelves, and in this ſenſe love, reſpect,

and reverence your ſelves more then all other Creatures, Friends and Acquaintance: If they cou'd ſpeake, they would ſay to mans Conſcience, as the people to *David*, a thouſand of us are not equall to thee in worth. It fares with Conſcience as with ſimple Conſtables; Many an Officer, if hee knew his place, would ſtand more upon it, and take more upon him then hee doth. The Husband-man were happy, if hee knew his happineſſe: The Horſe were ſtrong, if hee knew his ſtrength. Conſcience, if it knew power and authority, would not ſuffer it ſelfe ſo to be ſilenced, abuſed, ſnibbed, and kept under, being under God, the Lord Controuler of the Soule, and Super-viſour of our life.

The ſecond Part.

Thus have wee ſeene in part the greatneſſe of Conſcience: doth it not concerne us now to ſee the goodneſſe of it; the greatneſſe of it maketh it, if good, nothing better, if bad, nothing worſe; the ſureſt Friend and the ſevereſt

ſevereſt Foe? Whoſe heart burnes not within him, to heare wherein that goodneſſe conſiſts, and how hee may come by it?

The goodneſſe of it, is the peace of it; for ſtirring, accuſing, and galling Conſciences, are conſequents of Sin, and preſuppoſe ſome evill.

They ſecondly prove good unto us onely by accident, and Gods goodneſſe, which maketh them as afflictions, gather Grapes of Thornes: yea, all things worke to the beſt of his beloved, as Phyſicians doe Poyſons in their Confections.

And thirdly, they doe not alwayes produce this effect. Sometimes, as Sickneſſes and Purgations, they are in order to health, as in the Iewes, *Act.* 2. Oftentimes as in *Cain*, *Iudas*, *Achitophell*, they deſtroy their owners.

Good Conſciences therefore, properly to ſpeake, are onely quiet ones, excuſing and comforting; but here take heed the Devill, the great Impoſter of our Soules, put not upon our folly and ſimplicity, three ſorts of quiet ones, as hee doth to moſt. The

Blind, the *Secure*, and the *Seared*.

Blind and ignorant Conſciences ſpeake peace, or hold their peace, becauſe they have not skill enough to accuſe and find fault: they ſwallow many a flie, and digeſt all well enough. While the ſcales were upon *Pauls* eyes, hee was alive and quiet: hee thought Concupiſcence, the ſincke and breeder of all ſinne, to bee no ſinne. Such Conſciences diſcerne ſinnes as wee doe Starres in a darke night; ſee onely the great ones of the firſt magnitude, whereas a bright Evening diſcovers millions: or as we ſee a few moates in darke houſes, which Sun-light ſhewes to be infinite. Such thinke good meaning will ſerve the turne, that all Religions will ſave, or a *Lord have mercie on us*, at the laſt gaſpe: and that which is worſt of all, they love to live under blind Sir *Iohns*, ſeeke darke corners, ſay they are not Booke-learned, nor indeed will ſuffer their Conſciences to prove good Lawyers in Gods Booke, leſt they ſhould prove common Barrettors. The Law which nature hath

engraven

engraven they tread out with ſinnes, as men doe the engravings of Tombs they walke on, with foule ſhooes: they dare not looke in the glaſſe of Gods Law, which makes ſin abound, leſt the foulneſſe of their Soules ſhould affright them. A number of ſuch ſottiſh Soules there bee, whoſe Conſciences if God opens as hee did the eyes of the Prophets Servant, they ſhall ſee Armies and Legions of Sinnes and Devils in them.

In as pittifull a plight as this, are ſecure, ſleepy, and drowſie Conſciences, who ſee, but will not ſee; with whom Sinne, Sathan, and their Conſcience is not at Peace, but at Truce for a time: ſafe they are not, only ſecure they bee and careleſſe. Theſe ſleepe and delight in ſleeping; and two wayes eſpecially, the Devill pipes and luls them aſleepe, by Mirth, and by Buſines, Eaſe and Proſperity ſlaies ſome fooles, Wealth and Hears-eaſe, like *Dalilah*, rocks them aſleepe on her lap: Ieſting and merry tales, eating and drinking caſts them into a ſpirit of ſlumber, and puts their

Sinne and Iudgement farre away, and makes them ſay they ſhall never bee moved. While they proſper and flouriſh in the world, their Conſciences deale as Creditors with their Debters: whiles they are in trading and doing, ſay nothing to them, but if once downe the wind, in ſickneſſe, croſſes, and poverty, then Arreſt upon Arreſt, Action upon Action, then come the Fowles of the Aire and ſeize upon the ſicke Soule, as the Ravens upon ſicke Sheepe, write bitter things againſt them, and make them poſſeſſe the ſinne of their youth. Marke this you that dwell at eaſe, and ſwim in wealth in *London*. Your Conſciences that lie ſtill like ſleepy Maſtives; in plague times and ſweating ſickneſſes, they fly in the throat: they flatter like Paraſites in Proſperity, and like Sycophants accuſe in Adverſity. Buſines alſo and Cares of this life choake the Conſcience, and the voice of manifold imployments drowne the voice of Conſcience, as the Drums in the Sacrifices to *Moloch* the cry of the Infants. And ſuch Conſciences

are quiet, not becauſe they are at Peace, but becauſe they are not at Leiſure. Marke then you that have Mils of buſines in your heads, whole *Weſt-Minſter-Hals*, *Burſſes*, *Exchanges* and *Eaſt-Indies*, (as I feare many of you have whilſt I am ſpeaking to your Conſcience) that making haſte to be rich, over-lay your braines with affaires, are ſo buſie in your Counting-houſe and Bookes, and that upon this very Day, that you never have once in a weeke, or yeare, an houres ſpace to conferre with your poore Conſciences; yea, when did you? Let your Conſciences anſwere within you. No, but if at a Sermon you appoint them a time, and ſay you will, you diſappoint them and ſay as *Agrippa* to *Paul*, *Wee will heare thee another time:* and for the moſt part doe as hee did, that is, never heare them againe.

All theſe ſleepers have but a frenſie mans ſleepe; this Tranquility will be ſure to end in a Tempeſt.

Yet in a more horrible caſe, and ſtep neerer Hell, are ſuch as feare their

Conſciences with an hot Iron, harden them of purpoſe, as men doe Steele, by quenching the motions of them; brand them with often ſinning againſt their checking, fleſhing tender Novices with this counſell, when their Conſciences trouble them for any thing, then to doe it the rather, and ſo they ſhall heare no more of them: and ſo it proves through Gods juſt judgement giving them over to a reprobate ſenſe, that their Conſciences ſerve them as *Moſes* did *Pharaoh*, having received many repulſes, and at laſt commanded to come no more in ſight, forbare to loſe any more breath unto him, but complained to God, who ſwept him and his Hoaſt away with a finall deſtruction

When Tutors and Pædagogues are weary with Pupils, they give them over to their Parents fury: theſe are αὐλοκαλάκρηλοι, and to theſe villaines there is no peace, ſaith my God, and my Text. Theſe mens Conſciences if ever they awake (as ſeldome they doe) they awake as *Ionas*, in feareſull aſtoniſhment; and if they ſleepe out this

this life till their long ſleepe, yet their Condemnation ſleepeth not. Thinke of this you Monſters, Scorners, and Mock-Gods, that forget your Conſciences, leſt they awake and teare you in pieces. Bee not my Brethren deceived with any of theſe deceiving Conſciences; Children of darkneſſe: Though Conſcience bee not uſually mocked, yet many *deceive their owne heart, Iam.* 1.26. for want of examination. Many ſay and thinke in their Conſciences, that they have good Conſciences, when God ſaith, Oh that this people had ſuch a Conſcience: and ſo *Paul* ſpeakes in my Tezt, as once to *Agrippa, Oh that you were as I am, aſſured that you have a good Conſcience, deſiring, &c.*

What then is a good Conſcience? That which ſpeakes Peace with Gods allowance, which is a Meſſenger of good things betweene God and us, that upon good grounds, is in good tearmes with God: It lies in the lawfull peace of it, and not in integrity and freedome from ſinne. If my Conſcience accuſe me not, yet am I not

not thereby juſtified, God is greater then my Conſcience. If any Conſcience ſay to any man, he hath no ſinne, it lies in the throat, and is a Lyer. *Adam* onely had ſuch a Paradiſe, ſuch a good Conſcience, walking with God, without ſinne, without feare, in the ſtate of Innocencie. There is but one way now to come to it: our peace is now to bee had by Mediation and Reconciliation; being juſtified by Chriſts blood wee have this peace. In ſtead of many, marke one remarkeable place of Scripture for this purpoſe. If you aske what makes a good Conſcience, there is but one thing in the world will make it. *Hebr. 9. 14. The blood of Chriſt once offered by his eternall Spirit, without fault, purgeth our Conſciences from dead workes.* Yea, ſo admirable is the force of this blood, that it leaves no more Conſcience of Sinne within it. Heb. 10. 2. This Lambe takes them away, and carries them out of Gods Remembrance into the Wilderneſſe of Oblivion. If thy Conſcience rage as the Sea, Chriſt caſt into it, as *Ionas*, whiſts all

all the waves of it. If the Law make it as Mount *Sinay*, covered with darkeneſſe, the Goſpell calmes and lightens it preſently. If toſſed as the Ship where the Diſciples ſayled in the night, hee rebukes the Winds, and they are ſtill: if the Devils rend and rage in it, hee caſts them out preſently.

The Iaylor came in trembling, ready to fordoe himſelfe, *Beleeve on Chriſt*, ſent him out leaping and rejoycing. It is ſtrange how freely, effectually, and ſpeedily he quiets all. Oh! all ill Conſciences, heare and beleeve; this is the honour, royaltie, and peculiar dignity of Chriſts blood, to pacifie and make good our Conſciences. I doe not ſo much admire at all his miraculous healings of Diſeaſes, Lepries, Blindneſſe, and Lameneſſe, Dæmoniackes of all ſorts, as I doe at his gracious and ſudden quietting of the Conſcience of *Mary Magdalen*, of *Zacheus*, of *Paul*; and ſo the like vertue this blood hath ſtill, to day and yeſterday the ſame. Nothing elſe in the world hath this vertue ſave his blood

blood: all other merriments have no more power to quiet Conſcience, then Holy-water and Charmes to conjure the Devill.

I find in a French Comedie one brought in as troubled in Conſcience for ſinne, and hee runs up and downe like a Hart with an Arrow in the ſide, for remedy hee buyes a Pardon, runs to Shrift, whips himſelfe, goes on Pilgrimages; and all this while, like an Aguiſh man that drinkes water, or leapes into a Poole, his diſeaſe increaſeth; then fals hee to ſeeke merry company, to ſee if hee can play away his trouble; but like *Sauls* ill ſpirit, it returnes with greater violence, and brings ſeven worſe with it to torment. In the end hee finds Chriſt, or rather is found of Chriſt, and ſo finds peace, and this is the good Conſcience wee ſpeake of, to which being in Chriſt, there is no Condemnation, no Accuſation. Wouldſt thou purchaſe a good Conſcience at an eaſier rate? wouldſt thou have it for ſleeping? When thou haſt tried all concluſions, come hither and buy ſalve for thy Conſcience with-

without money. When thou haſt ſpent all thy time and money about what will not quiet thy mind, as *Alchimiſts* ſmoake out all in ſeeking the *Philoſophers-ſtone*, here is that which will doe it; beleeve and prove, and thou and thy Conſcience ſhall be ſafe and quiet: this is approved, thus *Paul* got his. Yea, but is this all? Is it ſo cheape and eaſie a thing? May wee now ſing a *Requiem* to our Soules, lay the reines on our necks caſt care away, and doe what wee liſt? I feare not ſuch an objection from a true beleeving Conſcience. They that prattle thus, know not *Ingenium fidei & bonæ Conſcientiæ*, the good nature of Faith and a good Conſcience.

Let mee not daube your Conſciences with untempered Morter. Faith as it pacifieth, ſo it purifieth Conſcience. Chriſt purgeth our conſciences to ſerve the living *God*, and after all his cures, bids the healed goe away and walke after the Spirit, and ſinne no more. There are indeed a generation of Libertines and hypocrites that ſerve Chriſt, as *Lewes the* 11.

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is reported to have ſerved his leaden *Crucifixe* which hee uſed to weare in his Hat, and when hee had blaſphemed or done any villany, hee would pull it off and kiſſe it, and ſo ſinne over and over againe; like our common Swearers, that cry God mercy, and aske him leave to abuſe his Name againe, and that wittingly and willingly.

Theſe and ſuch like, let their Conſciences ſpeake peace to them, as the Fryer in *Stephan*, abſolved a Gentleman, that would needs pay well, yet would not promiſe to amend his fault, in ſtead of an Abſolution hee pronounced a Curſe upon him in Latine, which hee tooke for pay; *Chriſt abſolvē thee, which I beleeve hee will not; and bring thee to Heaven, which is impoſſible.*

Many Sentences hath the Maſter of Sentences borrowed from *Ambroſe*, againſt ſuch Conſciences, which I omit to rehearſe, leſt as *Abners* body, they hinder the paſſing of the people by. A good Conſcience ſtands not with a purpoſe of ſinning; no not with

Lib. 4. Diſt. 14.

with an irreſolution againſt ſinne. Hee is a foole and a vaine mocker, no true penitent, that mournes for ſinne paſt, and yet meanes at the ſame time to ſin for the time to come. With which Sophiſme the moſt periſh at this day, with this in their mouths; *They beleeve on Chriſt, and have as good a Conſcience as the beſt*, and yet walke in ſin. But oh thou vaine fellow, ſhew mee *Pauls* good Conſcience by *Pauls* proofe, by his *Deſire in all things, &c.* Is Chriſt able to ſave thee, and is hee not able to ſanctifie thee? Let mee with *Tertullian*, tell thee, that the promiſes ſtanding true, thy faith is falſe, and the Goſpell remaining ſafe, thou ſhalt periſh.

Titus, a Tradeſ-man or Lawyer here preſent, happily is deſirous to have peace of Conſcience, is ſorry for his oathes and faudulent courſes this weeke paſt, but knowes hee ſhall fall to the like the weeke comming, hates them not, and meanes not to ſtrive againſt them, but to returne to the mire; my Text ſaith not to him, *Goe in peace*, to ſuch looſe and licenti-

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ous Conſciences that make Chriſt a Bawd of ſinning, and Faith a cloake of liberty. I have heard that the Pope hath ſold a Pardon for a Murther paſt, with a diſpenſation annexed for the next: but Chriſt my Lord and Maſter (as bountifull and gracious as hee is) grants no ſuch. If hee forgive that which is paſt, he gives at leaſt ſo much Grace, as to deny ungodlineſſe for the time to come. To conclude this point; thou deſireſt a good Conſcience, without intending or conditioning, I bid thee beleeve in Chriſt, and thou haſt one; yet take this, not into the Bargaine, but as an after Proviſo: Art thou willing to have a good Conſcience, and to bee aſſured thereof, here follow foure infallible Characters and markes of a good one, which I deſire you to marke attentively, and by them to try your Conſciences throughly. Hitherto I have ſhewed how you may get one: now how you may prove one. Here are foure Elements or Humours, which well compounded and mixed, make up a perfect health of Conſcience: if any one bee

bee wanting, or faile in a juſt meaſure or proportion, Conſcience is accordingly defective and ſicke.

The firſt, is that which muſt be the firſt in every good action, that is, the *Will*, that the bent and inclination of that bee ſet right. I would the word had beene plainely tranſlated as it is in other places, *verbatim*, *willing*: It implyes firſt; that he that hath a good Conſcience, doth not onely doe well, but wils to doe well, doth it voluntarily, not forcedly, or out of externall and ſiniſter motions, but from an internall principle, a ſanctified and rectified will, which God accepts for the deed, and above the deed. Secondly, that he doth not onely wiſh and faintly deſire, which Tranſlation may flatter an hypocrite that hath ſome ſluggiſh luſts, and ſome ſo-laine good pangs and moodes, and ſuch as for the time little differ in ſickneſſe and ſtarts from a regenerate will: but the word notes a ſtrong and ſet'led reſolution, a conſtant purpoſe, and ſuch as produceth endeavour. Hee that will bee rich, pierceth himſelfe through with many

θέλοντες.

ſorrowes, where the ſame word is uſed; I graunt it is *Carnificina*, a Racke to a good Conſcience, to ſay, it muſt alwayes doe well; and contrarily, it is a true ground of comfort, to ſay, that a will and purpoſe is ſufficient teſtimonie and approofe of a good one: but then it muſt bee meant, not every languiſhing and lazie flaſh of every wiſher and woulder, but of a willer; and this word is equall with the other two, which are good Synonimaes and Gloſſes upon this, uſed by *Paul, Act.* 23. 24. *I labour*, or *exerciſe my ſelfe*, and πεπολιτευμαι, *I lay my policie*, or bend my wit and will to have a good Conſcience, and to ſerve God, &c.

It may be ſaid of ſome, They would bee good, but they have no will to it. There is none ſo prodigall or ſloathfull but would bee rich; Yet wee ſay not, ſuch will bee rich, that is, ſet it downe, determining it *ultimata voluntate*. There are none ſo wicked, but at ſome times would bee good, and leave ſinne; but theſe diſpoſitions breed imperfect Eſſayes and profers, ripen not, hold not, diſcerne not the name

name of Will. Corrupt fleſh hath many ſuch Propenſities and Bubbles, and is very prodigall in momentanie purpoſes, and promiſes; but *David* ſaith, hee will keepe Gods Commandements: *I have vowed, ſworne, &c.* when *Michol* mocked, *I will yet be more vile*; as reſolute Swaggerers, whoſe Will is ſet and ſold to ſinne: They ſinne and will ſinne, ſay Preachers what they can. *Ahab* will goe, cry *Micaiah* what hee pleaſe; ſo *Ioſuah* will ſerve God, let others doe what they will. Sanctified Will may bee croſſed, and captivated, and hindered, but yet it holds it owne bent, and overcomes the Law of Rebellion, is prodominant, and can never be forced to ſinne, or to will to ſinne, without a curbe in the mouth; the more ſtiffe and ſteady this Will is, the better Symptome of a good Conſcience.

Secondly, this Will muſt extend it ſelfe to all; Though in many things our deeds faile: which exten- let *Paul* expound with a diſtribution, towards God and Man, *Acts* 2. In duties Divine, Humane, of Charity and Piety,

whatſoever is done for Gods ſake and for Conſcience ſake, is done equally: No man makes a Conſcience of one, but hee that doth of all: hee that delights in the breach of one Commandement, hates all the reſt. The rich and precious Boxe of a good Conſcience, is polluted and made impure, if but one dead Fly be ſuffered, I ſay not, if one Fly of infirmity light in it, againſt the will fore-mentioned, but if with our will it lye, and die, and putrifie in it. When Chriſt purgeth *Maries* conſcience, hee caſts out not ſixe but ſeven Devils, yea, hee leaves not one of the Legion remayning, not one ſpot of Lepry in any one member, but ſaith, *Faith hath made thee whole.* Here I ſee many fall ſhort, and I pitie to ſee ſo many civill men and hypocrites to come ſo neere the Kingdome of Heaven and a good conſcience, and yet one thing is wanting. Fooliſh *Herod*, that doeſt many things and ſtickeſt at one: Fooliſh *Ananiah*, that ſpilſt and loſeſt all thy coſt with a ſmall reſervation. Fooliſh hypocrite, why takeſt thou paines to climbe ſo high

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on the Hill of Piety, and yet for one ſtep of injuſtice to thy Neighbour, aſcends not into Gods Mountaine, though thou commeſt often into Gods Tabernacle. Thou civill honeſt man, why giveſt thou Almes, liveſt fairely with man, and forgetteſt the maine, art ſo farre ſhort of this *All things*, that thou forgetteſt that which ſhould bee all in all, that is, Piety to God? Vniverſall and Catholicke obedience, is the beſt diſtinguiſhing Touch-ſtone of truth and falſehood, of good and bad Conſciences. This Vniverſality muſt alſo extend to great and ſmall duties. I ſay Vniverſality, not Equality: A good Conſcience mainely deſires to pleaſe God in the great Commandements, as Chriſt cals them, and then in every complement, in every hoofe and naile, ſo neere as hee can, yet obſerving a due proportion. It moſt of all ſtraines at groſſe ſinnes, yet ſwallowes not Gnats. It trembles at Wounds and Blood, feares Faith and Troth: It abhorres Adultery, hates Daliance: It payes Tith-ſheaves carefully, it detaines not Tithe Mint, and

Anniſeede: It ſayes not, an inch breakes no ſquare, and ſmall faults muſt be wincked at; and in this ſenſe may well be ſaid to be ſcrupulous, becauſe it being tender feeles ſcruples; onely here I lay a caveat, that it be not erronious, or ignorantly dubious and ſcrupulous, like the wall-eyed or bird-eyed Horſe, that ſtarts upon every ſhaddow without occaſion or cauſe: makes conſcience where God and his Word makes none, makes many queſtions for conſcience ſake. Light and information is as good as tenderneſſe, both together make an excellent conſcience, and *Obiter* for the ſake of ſcrupulous conſciences, that deſire unfainedly in all things to walke honeſtly, I give them theſe ſolemne charges.

Firſt, that they ſtudy the peace of the Church.

Secondly, that they ſtudy their liberties.

Thirdly, that they bee humble towards God and their Superiours, and willing to illuminate and regulate their conſciences by the Word, and be eſtabliſhed in what they are to doe, not ad-

admitting every feare of the contrary without ground, yet remembring *Pauls* rule, to follow the *Dictate* of conſcience, rather then of Angell, Potentate or Prelate, yea of Apoſtle. For, after the Apoſtle had determined that, in the 14. to the *Romanes*, hee yet requires in the Eater a *Plerophorie*, and bleſſeth him that doth it with conſent of conſcience, and makes all other Sin a Sinne againſt Conſcience, being worſe then a Sinne againſt Man, yea, next to the Sinne againſt the Holy Ghoſt. An erronious Conſcience holds the Wolfe by the eares, binds to the Act, frees not from the fault: Oh therefore labour to get a Salue, and thinke not your owne eye-ſight to bee ſharper then the Eagles. Endeavour to informe your Conſciences aright, and having ſo done, be carefull in all things to keepe a good Conſcience, and that throughout the whole tenour and courſe of your lives, which is required in the next terme of Converſation.

3. Ἀναστρέφεσθαι.

A word that addes to the former, *Conſtancie*, and *Equality*: there are in the life of Man many turnings, refe-

rences, and divers reſpects, in all theſe; at every turne to bee the ſame Man, requires the ſtrength of a good Conſcience: to take a ſtep or two well, a Child or a Drunkard may, but to walke evenly, and to turne hither and thither well, argues ſtrength. A Iade or a broken paced Horſe, may racke or ſtrike a ſtroke or two right, but to maintaine the thorough-pace at every ſtop and turne to bee at the command of the Rider, argues mettle and goodneſſe. This terme is expreſſed by *Paul*, *Acts* 23. 1. *I have alwayes, or throughly, to this day*; and 24. 16. ἀπρόσκοπον ἔχων συνειδησιν. That is, without tripping or ſtumbling, or without offence to other, &c. A weake Conſcience fals at every turne; godly in one company, prophane in another: a good one, as a ſquare Cube, is the ſame which way ſoever you turne him: Turne him to God, to his Neighbour, turne him to company, turne him alone, turne him looſe to all occurrences, hee holds his owne, and walkes honeſtly. For example, one day is the briefe of a Mans whole life,

ἄχρι τῆς ἡμέρας ταυτης. Act. 26.

and

and is a little life, bounded with the Night and the Morning, as with Birth and Death: wherein a conſcionable man firſt turnes to God in Prayer alone, then with his Family, then to his Calling, then to his Recreation, to Society, Eating and Drinking, and at night returnes to God and his reſt; in all theſe walking godly, ſoberly, righteouſly, and is able to ſay truller then the Epicure at night, *I have lived this day:* I have walked honeſtly; hee is a good Dayes-man, or Iourney-man, or Tasker, which is an excellent myſterie of well living and Redemption of time, a working up our Salvation in holineſſe and righteouſneſſe, all the dayes of our life: he that le ſſlip one dayes watch and worke, may ſleepe at night in a whole skinne, but not in a ſound Conſcience. Such crazie Conſc ences have, as broken braines, their good and evill dayes. Conſcience as a veſſell may eaſily bee kept pure and cleane if rinſed every day; but if it goe longer, it gathers foyle, and askes harder ſcouri g by more then ordinary Repentance. Daily waſhing will keepe

βεβιώκα.

Turbida et Lucida intervalla.

keepe it pure and faire, which is the laſt thing which is yet wanting to perfection, ſuch perfection as is to bee found in the way: and that being added, will ſet on the roofe and Pinacle upon this building.

4 Καλως, *Honeſtly*, I could wiſh the Tranſlators had uſed ſome other word, becauſe this is ſo diſgracefull and contemptible as the world goes, though the word in the due ſignification is honourable, *Honeſty* in truth (as ironically as the world uſeth it) being only truly honourable, forcing honour from the breaſts of men, which is the ſeat of honour, which braverie doth but beg. The word is comprehenſive, and compaſſeth in the fadome of it, as much as any or all the other Adverbs in Scripture, *worthily, decently, accurately, circumſpectly, gravely, after the beſt faſhion*, or *comely, praiſe-worthy, lively, famouſly*. It notes the luſtre and grace of an action, which makes our converſation ſhine before men, and ſets out Gods glory. τὸ καλὸν, A thing that Citizen and Courtier much ſtand upon in their Actions, yea all men now a dayes build

ἀξίως. εὐσχημόνως. ἀκριβῶς. σεμνῶς. ἐυχημόνως.

build, feaſt, weare apparell, not for bare neceſſity, but for their credit, ſo as they may get honeſty by them. Vnconſcionable men ſlubber over their worke, and thinke any thing good enough for God, as in *Malachie:* and content themſelves with reaſonable ſervice, for ſo they tranſlate that, *Rom.* 12. Whereas *Paul* often requires Chriſtians ſhould bee excellent Ring-leaders in faire workes; and provide honeſt or honourable things before men, and to poſſeſſe their veſſels, much more their Conſciences in honour, that they may bee fit Temples for the Holy Ghoſt. As *Theodoret* moſt divinely upon *Exodus*, looke how the Temple was adorned with the fineſt Gold, Silver, Silke, Purple, Scarlet, Iewels, &c. So muſt thy Conſcience, of which Temples this was but a Type.

λογικὴν λατρείαν.

Καλῶν ἔργων φρέσθαι.

ὑπερλίαν δεῖν ψυχὴν ὠραΐζειν, &c.

There is in every duety, beſides the deed done, an honourable decorum annexed, as in hearing, to heare ſwiftly; in preaching, to labour and to bee inſtant in ſeaſon, &c. in giving Almes, to doe it chearefully; in trading to bee at

at a word; in payments and promiſes to keepe day and touch: and thus it becomes a Chriſtian to exceed the Phariſee, and the civill man, or elſe it is not for his, and his Maſters honour.

David did excellently when hee would not offer a Sacrifice without coſt: The woman that ſpent her co ly Spicknard on Chriſt, the ſmell wherof perfumed all the houſe, and holds the ſcent to this day: The Widdow that gave all her ſubſtance. Our honora. ble perſonages, how meane are they in allowances to Miniſters, in Almes to the poore, or any expences that reſpect God and their Soules. A good Conſcience for the ſake of this honeſty, avoids and flies, not onely ſcandalous blemiſhes and ſtaines, but all the leaſt bluſhes and appearances of evill, all brackiſh taſted things his ſtomacke goes againſt them: If he knew never ſo well Cards, Dice, Vſurie, Nonreſidencie, Plurality to bee never ſo lawfull, yet becauſe they ſtand not with this honour, hee will none of them. Hee askes not what hee may doe with a ſafe Conſcience, but with

an

an excellent one; not what is lawfull and expedient, but honourable.

Thus have wee ſeene the Apoſtle riding in this triumphant Chariot, drawne as it were with theſe foure Horſes, the foure evidences of Conſcience.

The firſt proves it good; the ſecond, true; the third, ſtrong; the fourth, excellent.

Hee that hath *the Will*, hath the ſeeds of Religion, and is a Chriſtian, and no Atheiſt.

Hee that willeth *in all things*, is a ſound Chriſtian, and no hypocrite.

Hee that *converſeth or walketh*, is a growne Chriſtian, no babe or weakeling.

Hee that walkes *honourably*, is an excellent Chriſtian, no ordinary one.

Hee that hath *all theſe*, may well ſay and glory with the Apoſtles confidence, *that hee is aſſured.*

Hee that hath them not, as moſt have them not, may well conclude, *Wee are aſſured that Conſciences are evill and impure, willing to ſinne, and walke after the fleſh.*

The

πέπεισμαι. The word is *Pauls* word, and yet hee ſpeakes it in the plurall number by way of *Syllepſis*, changing the number, becauſe hee would have it the word of every Chriſtian. πέπεισμαι is a word of as good certainety as οἶδα, it ſeconds and binds it, as the better word, *Rom.*14. *I know and am aſſured.* Of it as of the roote, ſprings πίστις, for all *Bellarmine* would elevate it. It imployes a grounded perſwaſion, not from Inſpiration or Revelation, but ὑπόστασις, ἔλεγχος. from Arguments and Experience. Faith is the ſubſiſtance and evidence; and the perſwaſion or aſſurance of a Chriſtian is as firme as is any worldlings for his eſtate: yea, a thouſand times ſurer. You rich men thinke your ſelves ſure of eſtates here upon earth, but we Chriſtians know our ſelves ſure of Heaven. Conſcience knowes it ſelfe, as well as Science any Principle, or Senſe any Obiect. Without which certainety, Chriſtians were of all men moſt miſerable. Popery and Nature, and the old Leven of *Pelagius* newly worſe ſowred by *Arminius*, never having had experience of this Plero-

phorie

phorie, ſerve Chriſtians, when they boaſt of this their confidence, as *Ananias* did *Paul*, ſtrike them on the face with the terme of pride and preſumption; yea, ſticke not to give them the lie; but ſuch betray themſelves with their owne noyſe. I would aske them but *Pauls* queſtion, *Doe not you know?* If they anſwer as uſually they do, No; nor they thinke any man living on earth: I would pray them to marke what followes, *Except you be reprobate,* reffuſe, or *rejectanij*, as yet in the ſtate of Reprobation, for ought they know.

Indeed it becomes the Strumpet and Adultreſſe to doubt of her huſband, and not to call him *Iſhi,* but let him marke (ſaith *Bernard*) the Spouſes language; *My beloved is mine and I am his. See* (ſaith hee) *what a good Conſcience dares doe. Habet Eccleſia ſpirituales ſuos qui fiducialiter agunt cum Chriſto: The Church hath her ſpirituall ones that relye boldly on Chriſt,* or *confidently*; the very terme that *Bellarmine* excepts againſt. And, *Id audet unus, quod audet univerſitas, Ego pulvis & cinis, &c.* Yea, every particular perſon Hoſea 2.

ſon dares doe as much as the Catholicke Church; I that am duſt an aſhes dare apply this to my ſelfe. And *Tompſon* upon that Text. *Theſe things* (ſaith he) *are not written, for I know not what ayrie Notions or Ideas, but for me and thee.* Without which, who would bee a Chriſtian? A mans Conſcience is deepe and deceitfull, but the ſpirit of man, eſpecially helped by the Spirit of God, and upon examination and triall, may and doth know as well (ſaith *Auguſtine*) his Charity wherewith hee loves, as his brother whom he loves; and if his Charity, then his Faith.

Hæc non ſunt ſcripta pro Ideis neſcio quibus, ſed pro me & te.

Three *Scioes* I find in the end of *Iohns* Epiſtle. The Major or Propoſition is Gods Word; *The beleever is ſaved.* The Minor is aſſumed by Gods Spirit and the Conſcience, two ſufficient witneſſes, fortified and aſſiſted by many Premiſſes, by the compaſſe within, the land-markes without, Faith, and the fruits of Faith. *Doſt thou beleeve*, ſaith Chriſt? *I beleeve*, ſaith the man. And this is the Reſtipulation of a good Conſcience in Baptiſme, and

in every true beleever. *Credis? Credo* was the ancient forme, which anſwer, all waverers muſt reverſe and innovate. Latitudes of aſſurance I grant in Babes and old men. *David* knew when hee came to *Hebron*, that God meant to eſtabliſh the Kingdome to him and his, which hee knew before, but now with a confirmed knowledge. The Ballances of the Scoale ſhake and tremble at the firſt, after the weight is in a while it ſettles and reſts: and ſo our Soules. And even this Certaintie is of the nature of all precious Faith, though experienced Faith increaſeth it. It is this Confidence that makes a good Conſcience, this valour makes the value of it invaluable and inutterable.

The third Part.

Looke upon my Text, and ſee how valiantly by the right and intereſt of it, *Paul* firſt challengeth and commands prayers, even at the hands of the Iewes. Who waters a dry ſtake with any heart? what comfort hath

Peter to pray for *Simon Magus* in the gall of bitterneſſe? but with what hope of audience might he pray for *Cornelius*, and ſuch as he was? So *Iohn* for *Gaius* and the Elect Lady, walking in the truth; not ſo for *Diotrephes*. Secondly, ſee how he begs, not their good opinion and good words of him, though he knew they had ſtrange ſurmiſes and ſuggeſtions of him from the falſe Apoſtles; to be a very *Proteus* and *Polypus*, the graund Cheater of the world, but in ſtead of Apologies and Captation of good will, hee relies to this Fort, paſſeth not for mans day: hee is happy enough without them: hee carries his Comforter in his boſome and breaſt, and hath a *ſelfe-ſufficiencie*. A dependant and beholding happineſſe is halfe a miſery, like Mils that cannot grind without wind or water, *Saul* cannot be merry, without a Fidler: *Ahab* without *Naboths* Vineyard: *Haman* without *Mordecayes* curteſie. A good Conſcience without Muſicke, or Money, or Honour, is happy and merry alone, and is like the late Engine of the perpetuall Motion. As

As rich men ſtand upon termes, I can live by you, and without you: ſo ſaith a good Conſcience to the world.

It layes claime not onely to the prayers and communion of Saints, but to the attendance of Angels. As *Luther* is ſaid to have ſaid, they are Cookes and Butlers to this continuall Feaſt: they aſcend and deſcend to them with meſſages from Heaven. Chriſt, as *Ahaſhueroſh* with *Heſter*, delights to ſup with ſuch. The Holy Ghoſt takes up in them his aboad and Temple. See in the *Canticles* how Chriſt is inamoured with the beauty and familiarity of his Spouſe, and they often mutually invite one another to walkes and feaſts.

Thirdly, which is more, in the faile of all other comforts; yea, in deſpight of the greateſt diſcomforts and diſgraces that can bee, in the greateſt ſtormes and ſtreſſe, in the fouleſt weather, this Ship raignes and rides at Anchor, as in a Harbour and Lee, hangs out the Flag of comfort and defiance. Let the Iewes thinke and ſpeake

what they will, it ſtirs not *Paul*: hee ſoares like an Eagle, not reſpecting the chitting of Sparrowes; is above the ſcourges and razors of tongues.

I am much taken up with admiration, when I read *Acts* 27. How *Paul* in the angry *Adriaticall* Sea, at midnight, when the tempeſtuous *Euroclydon* blew, after fourteene dayes want of meat and light, when the Marriners deſpaired, how couragious hee was: but I wonder as much and more, to ſee his Conſcience paſſe with top-ſaile and banners diſplayed, through the Sea aud waves of good report and bad report; to ſee him ſinging and praying at midnight in the Dungeon, all manacled and fettred, in a wounded skinne, but whole and merry Conſcience.

Cenſures and rumours, the world is full of: who eſcapes? Not *Paul* himſelfe; yet is above them, and gives a ſecret *Item* to all ſuch as cenſure him, that they wronged him in judging a good Conſcience. The faſhion is, to judge and cenſure all courſes we reach not, or ſavour not; and ſo wee ſmite many a good Conſcience. In this reſpect

ſpect what need have wee all of good Conſciences, ſeeing tongues ſpare none?

There be three dayes eſpecially, the day of Sickneſſe, of Death, of Iudgement; in which Comfort is worth a world, and then all worldly comforts and comforters, like run-away Servants and drunken Serving-men, are to ſeeke when one hath moſt uſe and need of them, as *Iob* complaineth of the Brooks of *Teman* in the drought of Summer: which makes the triumph of the wicked (*Iob* 20) momentany, and as a night Viſion, when as the Prophet ſaid, *One dreames of bread, and wakes hungry.* In theſe times you ſhall ſee the merry and jolly worldling hang the head like a Bul-ruſh, and the Ruffians brags lagge like a ſtarcht Ruffe in a ſtorme. How doe ſuch droope, even in old age, and ſay, the dayes are come, wherein there is no pleaſure? The ſtorme comes after the raine, that which is worſt, an ill Conſcience like a Blood-hound hunts dry foot, and brings the ſcent of ſins of his youth; whereas the Conſci-

ence of a well-paſſed life is the ſtaffe of age, *Pabulum ſenile*, better then all the Sacke and Sugars, and ſuch pitifull comforters. When the ſtomack failes, and the grinders waxe few, and appetite ceaſeth, this is a continuall feaſt. In the decay of ſleepe, this is a Downe-pillow. In all our tribulation, this *Simon* helps us to beare our croſſes. In all our evill dayes, it is at hand. It ſuſtaines the infirmities of the body. When Princes ſat in counſell againſt *David*, this was his *Ionathan* to ſolace him. When the Lyon roars, the righteous is bold as the Lyon, and feares not what man can doe unto him.

But if once Death begin to looke us in the face, how doth *Naball* die like a ſtone? How doe *Achitophel* and *Iudas* die the death of cowardly Harts and Hares, purſued with the full cry of their ſinnes, and makes them dead in the neſt before they die: then a Kingdome for a good Conſcience. Then ſend as in the Sweating-ſickneſſe and the Plague) for Mr. Miniſter, but alas he is come, he can but ſpeak to the eare, and all in vaine, unleſſe God open the

the Conſcience to heare and be quiet, to heare and embrace comfort. But when ſpeech failes, and all thy Senſes ſhut up their doores and windowes, then who or what can availe but a good Conſcience? When thy Wife and thy friends doe augment they griefe with parting, and loath to depart, as *Pauls* friends broke his heart with weeping; then this onely and alone dyes, or rather lives with thee, and ſeeing Land approaching, bids thee bee of good comfort. More cheerefully have I ſeene it make ſome dye, then other wedde.

All the Martyrs from *Stephen* the Proto-martyr, downe to the laſt that ſuffered, are clowdes of witneſſes: it hath inabled them to imbrace their ſtakes, clap their hands, leape, as Doctor *Taylor* did, within two ſtiles of the ſtake, or (as he ſaid) of his home and Fathers houſe.

Laſtly, at the Laſt day, and after the laſt day, when all theſe ſhadowes ſhall fly away, this ſubſtance ſhall abide. A good Wife is a good thing, but *Sarah* muſt part with *Abraham*;

and theſe relations ſhall ceaſe in Heaven, but a good Conſcience, attended with good workes, ſhall follow: and the better it hath beene here, the better in degree it ſhall be there, the wider entrance and entertainment it ſhall find there. When all Bookes ſhall periſh, and Heaven melt like a Parchment ſcrole, this Booke ſhall bee of uſe; when all Devils and damned ſhall tremble, and wiſh the Hils to cover them, this ſhall lift up thy head, for thy redemption approacheth: when neither friends, nor a full purſe ſhall pleade, nor the wicked ſtand up right in judgement, then, then, well-fare a good Conſcience; then ſhall Conſcience have it mouth opened, tongue untied, and God will bid it ſpeake. Happy he then that hath an excuſing one, miſerable he that hath it an accuſing adverſary.

Yet ſtill further: Faith and Hope are excellent things here in this valley; theſe ſhal ceaſe, but Conſcience abides. A good one was a petty heaven upon earth, a Mount *Tabor*, a glymſe of glory here; a bad one was a Hell, a Pur-

Purgatory, or a Limbo, at the leaſt, taſting of the flaſhes and ſmoake of hell: but hereafter how intollerable ſhall be the horrour of the one, and how inconceiveable the joyes of the other. Without this worme that dies not, Hell ſhould not be Hell; without this continuall Feaſt, Heaven ſhould not be Heaven. Next the happy viſion of God ſhall bee the company of a good Conſcience, and next to that the Societie of Saints and Angels.

The laſt part.

But oh Lord, who beleeves our report? or to whom is the benefit and excellencie of this creature of thine revealed? Oh Lord, to whom ſhall wee ſpeake and apply what hath beene ſaid? You the ſonnes of men have loſt your hearing, charme wee never ſo wiſely, thunder wee never ſo earneſtly, you deſpiſe us Miniſters. You thinke wee come hither to play our prizes, to ſpeake out of forme, and not of Conſcience, or to ſpeake out of choller and paſſion.

Beſides,

Beſides, if you would heare us, we are ſtranger to your ſecrets, to your hearts, and wayes; wee are confined to our Cels and Studies, and are not acquainted with the Tithe of the worlds villanies: beſides, when the Houre-glaſſe is out, wee can ſay no more to you, and perhaps ſhall never ſee you againe; but your Conſciences know you, though happily you bee ſtrangers to them, they compaſſe your pathes, your lying downe, and accuſtomed wayes.

I will therefore turne my ſpeech (as the Prophet to the Earth and Heaven) to your Conſciences. Hearken *oh Conſciences*, heare the word of the Lord: I call you to record this day, that it is your office to preach over our Sermons againe, or elſe all our Sermons and labours are loſt. You are the cuds of the Soule, to chew over againe, againſt your reproofes, and againſt your ſecret and faithfull admonitions what exception can any take, your Balme is precious, your ſmitings breake not the head, nor bring any diſgrace. God hath given you a faculty to worke wonders

wonders in private and ſolitude. Follow them home therefore, cry aloud in their eares and boſomes, and apply what hath now, and at other times beene delivered.

Conſcience. If the houſe and owner where thou dwelleſt bee a Sonne of Peace, let thy Peace, and thy Maſters Peace, abide and reſt on him: that Peace which the world never knowes, nor can give, nor take away. Bee thou propitious, and benigne, ſpeake good things, cheriſh the leaſt ſparkes and ſmoake of Grace: if thou findeſt deſire in truth, and in all things, bid them not feare and doubt of their Election and Calling: With thoſe that deſire to walke honeſtly, walke thou comfortably; handle the tender and fearefull gently and ſweetly: be not rough and rigorous to them, bind up the broken-hearted, ſay unto them, Why art thou ſo diſquieted and ſad? when thou ſeeſt them Melancholy for loſſes and croſſes, ſay unto them in cheere, as *Elkanah* to *Annah*: *Whatdoeſt thou want? am not I a thouſand Friends, Wives, and Children unto thee?*

Clap

Clap them on the backe, hearten them in well doing, ſpurre them on to walke forward, yea wind them up to the higheſt pitch of Excellencie, and then applaud them: delight in the Excellent of the earth.

Bee a light to the blind and ſcrupulous.

Be a Goad in the ſides of the dull ones.

Bee an Alarum and Trumpet of Iudgement to the Sleepers and Dreamers.

But as for the Hypocrite, gall him, and pricke him at the heart; let him well know, that thou art Gods Spie in his boſome, a ſecret Intelligencer, and wilt be faithfull to God.

Bid the Hypocrite walke *in allthings*.

Bid the Civill, add Piety to Charitie.

Bid the wavering, inconſtant, and licentious, *walke conſtantly*.

Bid the luke-warme and common Proteſtant, for ſhame amend, bee zealous and *walke heneſtly*.

But with the Sonnes of *Belial*, the prophane Scorners, walke frowardly with them, haunt and moleſt them

them, give them no reſt till they repent, bee the gall of bitterneſſe unto them; when they are ſwilling and drinking, ſerve them as *Abſolons* ſervants did *Amnon*, ſtab him at the heart: yet remember ſo long as there is any hope, that thine office is to bee a Pædagogue to Chriſt, to wound and kill; onely to the end they may live in Chriſt, not ſo much to gaſter and affright, as to leade to him; and to that purpoſe, to bee inſtant in ſeaſon and out of ſeaſon, that they may beleeve and repent.

But if they refuſe to heare, and ſinne againſt thee, and the Holy Ghoſt alſo: then ſhake off the duſt off thy feete, and either fall to torment them before their time, and drive them to deſpaire; or if thou give them eaſe here, tell them thou wilt fly in their throat at the day of hearing, when thou ſhalt and muſt ſpeake, and they ſhall and muſt heare.

Conſcience, thou haſt Commiſſion to goe into Princes Chambers and Counſell Tables: be a faithfull man of their Counſell. Oh that they would in all Courts

Courts of Christendome set Policie beneath thee, and make thee President of their Counsels, and heare thy voice, and not croaking Iesuites, Sycophants and Liars; thou mayest speake to them; Subjects must pray for them, and bee subject for thy sake, to honour and obey them in the Lord.

Charge the Courtiers, not to trust in uncertaine favours of Princes, but to be trusty and faithfull, as *Nehemiah*, *Daniel*, *Ioseph*, whose Histories pray them to read, imitate, and beleeve, above *Machiavels* Oracles.

Tell the Foxes and Politicians, that make the *Maine* the *by*, and the *by* the *Maine*, that an ill Conscience hanged *Achitophel*, overthrew *Haman*, *Shebna*, *&c.* Tell them it is the best policie, and *Salomons*, who knew the best, to get and keepe thy favour, to exalt thee, and thou shalt exalt them, bee a shield to them, and make them as bold as the Lyon in the day of trouble, not fearing the envie of all the beasts of the Forrest, no, nor the roaring of the Lyon, in righteous causes.

Conscience, Thou art the Iudge of Iudges

Iudges, and ſhalt one day judge them; in the meane while, if they feare neither God nor man, be as the importunate Widdow, and urge them to doe Iuſtice. Oh that thou ſateſt higheſt in all Courts, eſpecially in ſuch Courts as are of the Iuriſdiction, and receive their Denomination from thee: ſuffer not thy ſelfe to be exiled, make *Fælix* tremble, diſcourſe of Iudgement to them.

To the juſt Iudges, bid them pleaſe God and thee, and feare no other feare: aſſure them for what ever they doe of partialitie or popularitie thou wilt leave them in the lurch; but what upon thy ſuite and command, thou wilt beare them out in it, and be their exceeding great reward.

If thou meeteſt in thoſe Courts, and findeſt any ſuch Pleaders as are of thine acquaintance and followers, bee their fee and their promoter, tell them if they durſt truſt thee, and leave Sunday workes, bribing on both ſides, ſelling of ſilence, pleading in ill Cauſes, and making the Law a noſe of waxe, if they durſt plead all and only rightfull

rightfull Cauſes, thou haſt riches in one hand, and Honour in the other to beſtow on them.

As for the Tribe of *Levie*, there maieſt thou bee a little bolder, as being men of God, and men of Conſcience by profeſſion. Bee earneſt with them to adde *Con* to their *Science*, as a number to *Cyphars* that will make it ſomething worth. Deſire them to preach, not for filthy lucre or vaine glory, but for thy ſake; wiſh them to keepe thee pure, and in thee to keepe the myſterie of Faith: aſſure them thou art the onely Ship and Cabbinet of Orthodoxall Faith, of which if they make ſhipwracke, by lazineſſe and covetouſneſſe, they ſhall bee given over to Poperie and Arminianiſme, and loſe the Faith, and then write bookes of the Apoſtaſie, and Interciſion of Faith and a good Conſcience, which they never were acquainted withall, no ſome Drunkards of them ever ſo much as ſeemed to have.

And whereas thou knoweſt that many of all ſorts are diſcouraged with the taxation and ſlaunders; ſome

that conferre, ſome that are fearefull and doubtfull, if they doe it to the Lord and thee (as who knowes but God?) bid the world as *Paul* doth here, turne cenſuring into praying; and if they will not, let them as they preach thee, ſo regard thee in all godly ſimplicity, and expect their reward at the hand of the great Shepheard.

ἐξ εἰλικρινείας καὶ ἐναντίον τοῦ Θεοῦ.

For the Citie, get thou into the high places, into the Pulpits, into the Entries and gates of the Citie; cry aloud, and utter thy words in the ſtreets: Oh that thou wert free of it, and hadſt freedome of ſpeech and audience in all their Courts and Companies, and that for thy ſake they would make and keepe wholeſome Conſtitutions for the Sabbath, and orderly keeping of it, and ſee that well executed and obſerved, which is the Nurſe of all Piety and Conſcience.

Charge them that are rich Citizens, and in their Thouſands, that they lay no weake Foundation, no three halfepenny Foundation, but bee bountifull to pious uſes, to the poore, and to the Miniſtery of the Citie, that they take

away the ſcandall of the times, and upbrayding of the Romiſh *Penninnah*, againſt the *Anna* of our times: Let the Hoſpitall, Widdowes and Orphanes, taſte of their bounty; with ſuch Sacrifices (if they come from Faith and a good Conſcience) God is pleaſed. Bid them not truſt in the ſhaddow of ſilver and gold, which will wither as *Ionahs* Gourd; but in thy ſhelter. Goe home with them this day, I invite thee to their Table; If I had liberty (as they ſay it is a courteſie for the Preacher to invite a Gueſt,) *Conſcience*, thou ſhouldeſt be my gueſt. Deferre not till to morrow, leſt buſines hinder thee. This day reckon and walke with them, and talke with them. Bid them lay aſide all reckoning Bookes, and reckon with thee, and often reckoning will make you friends.

Bee at their elbowes when they uſe falſe weights and Ballances, and give them privie nips: let the mutuall profit of Buyer and Seller be the rule of buying and ſelling, and not the gaine of the one of them alone. Aſſure

them

them that are hourders by fraud, that they hatch as the Hen, the Patriges Egge, that hath wings and will fly away; and that they heape up wrath againſt the day of wrath, and are in the meane time ſelfe-condemned; whereas thou wouldſt make them rich, and adde no ſorrow, nor gravelly greet in their mouth, but ſuch gaine as will ſtand with content and ſelfe-ſufficiencie.

If thou meeteſt with Simonaicall Patrons, tell them, they and their money ſhall periſh; for ſelling thee and the Soules of the people.

I have not, as *Ezechiel*, a Map of the Citie, but thou knoweſt all the lurking Dens, Stewes, and infinite Bookes. I ſend thee to preach and cry unto them.

Roare and thunder in the eares of the roaring Boyes, of all the ſwaggering Crue, and tell them they muſt for all theſe come to Iudgement.

To the Faſhion-mongers, both the ſtarelier ſort, and the light-headed, yellow-banded Fooles, tell the one, that the richeſt lining and inſide, is a good Conſcience: And for

the other, if thou wilt vouchsafe, tell them, that plaine apparell and a good Conscience, will doe them more honour, then all these Apes-toyes.

As for the Players, and Iesters, and Rimers, and all that rablement, tell them, thou wilt one day be in earnest with them, and though thou suffer them to personate thee upon their Stages, and shew their wit, and breake their Iests on thee now, thou wilt owe it them, till they come upon the great Stage, before God, and all the world: Where my sides, memory, and knowledge faile, adde, enlarge, and apply: Print it in the hearts of as many as thou canst, and the Lord grant thee Grace and Audience in their eares, that they may suffer the words of Exhortation, and so I end with the Prayer after my Text, which is like a rich garment, that hath facing, guards, and selvage of it owne.

The God of peace, that brought againe from the dead our Lord Iesus, the great Shepheard of the Sheepe, through the blood of the everlasting Covenant, make you perfect in all good workes, to doe his will, &c.

Thou

Thou O Lord, that haſt wonderfully planted and formed our Conſciences within us, that only knoweſt and ſearcheſt our Conſciences, that haſt thy Chaire in the Heavens, and onely art able to teach them, and purifie them. Thou which woundedſt, and healedſt 3000. at one Sermon, whoſe hand is not ſhortned: ſtretch out thine arme, and doe the like in theſe latter times.

Forgive the ſinnes againſt thee and our Conſciences, and the frequent checks of it and thy Spirit.

Overthrow the man of Sinne, that Tyrant and Vſurper of Conſcience.

Mollifie and enlighten the obſtinate Conſciences of the Iewes, Turkes, and Pagans.

Illuminate and ſanctifie all Chriſtian Princes; eſpecially our Soveraigne, and fill the Royall Treaſure of his Conſcience full of excellent comfort: and that hee may as much excell in Conſcience all other Kings of the Earth, as hee doth in Science, without all compariſon.

Comfort the afflicted, direct the doubtfull and ſcrupulous, and remove all ſnares and ſcandals of weake Conſciences, which thou haſt not planted, and which thou knoweſt are not for the peace of thy *Sion.*

The Grace of our Lord Ieſus Chriſt, and the love of God our Father, and the comfortable fellowſhip of the Holy-Ghoſt, and the peace of a good Conſcience, bee with you all now and ever. *Amen.*

FINIS.

IETHRO'S IVSTICE OF PEACE.

A

SERMON PREA-

ched at a generall Assises held

at BVRY St. EDMVNDS,

for the County of

Suffolke.

By SAMVEL WARD

Bachelour of Divinitie.

LONDON,

Printed for *Iohn Grismond*, and are to bee sold in *Ivie Lane* at the Signe of the *Gunne*. 1635.

TO THE RIGHT HONOVRABLE, Sir FRANCIS BACON, Knight, Lord Chancellor of *England*, &c.

When wee ſee one goe or do amiſſe, though his feete or hands bee the next actors and inſtruments of his errour: yet wee ſay not, Are you lame? but, Have you no eyes? or, Can you

you not ſee? What ever ſwer-vings or ſtumblings any part of the body politike makes, the blame lights not upon the Gentry or Cominalty, the im-mediate delinquents, but on the principall lights in Ma-giſtracy *or* Miniſtery, *which being as guardians and tutors of the reſt, ſhould either pre-vent or reforme their aberra-tions. And herein miſera-ble is the condition of theſe two opticke pieces, that they are more ſubject, and that to more diſtempers then other inferiour parts: yet herein more, that being hurt, they*

are

are more impatient of cure; not onely of ſearching acrimonious waters, (which yet oft are needfull) but ſhie of the moſt ſoft and lawny touches: but moſt of all in this, that being once extinct, they leave a void darkeneſſe to the whole body, expoſing it to the pits of deſtruction. As exceeding great on the other hand, is the happineſſe, honour, and uſe of them, if cleare and ſingle. For this our Nationall Body, it will little boote either to applaud the one, or to bewaile the other: I rather wiſh and looke about

me

mee for ſome eye-ſalve; which may helpe to deſcry and redreſſe, if any thing be amiſſe. And behold here (Right Honourable) a confection promiſing ſomething thereto: It was preſcribed firſt by Iethro *whom* Moſes *cals the eyes of* Iſrael, Numb. 10. 31. *And newly compounded by an Oculiſt, of whom as I may not, ſo I need not ſay any thing at all. Next under the ſacred Fountaine of light (the light of our Iſrael) I worthily account your Lordſhip moſt ſufficient in Law to accept, to make uſe, to judge, to patro-*

patronize it. The ſubject of the Booke is the principall object of your office, to elect, direct, and correct inferiour Magiſtracie. To which purpoſes, Nature, Literature and Grace have enabled you, that if you ſhould faile the worlds expectation, they will hardly truſt any other in haſte. Many in riſing have followed the ſtirrop, pampered and jetting honour not ſtanding the ground, but once ſeated have done renownedly. But your Lordſhip had never any other greeces then your birth and deſert; to which, here-

hereditarie dignity hath ſo gently tendred it ſelfe, that you have not let fall your name of Religion in getting up. Therefore now you are in the top of Honour, all that know you looke you will be exactly honourable. For my part, bounden to your Lordſhip for a favour formerly received, greater then your Honour knowes of, or I can expreſſe: I ſhall leave Iethro *to bee your Monitor, and my ſelfe remaine ever an humble ſuitor to God who hath made you a Iudge of conſcience, that he would make you*

you continue a conſcionable Iudge, improving your place and abilities to the beſt advantage belonging to it, the furtherance of your reckoning at the laſt day.

Your Honours daily
Beadſman,

NATH: WARD.

Exod. 18. 21. 22. 23.

Moreover, thou ſhalt provide out of all the people able men, ſuch as feare God, men of truth, hating covetouſneſſe, and place ſuch over them to bee rulers of thouſands, and rulers of hundreds, rulers of fifties, and rulers of tens.

And let them judge the people at all ſeaſons: and it ſhall be that every great matter they ſhall bring unto thee, but every ſmall matter they ſhall judge: ſo ſhall it be eaſier for thy ſelfe, and they ſhall beare the burden with thee.

If thou doe this thing, and God command thee ſo, then thou ſhalt be able to endure, and all this people ſhall alſo goe to their place in peace.

IF *Iethro* were, as the faſhion of thoſe times, and the nature of his Stile will beare, and (as ſome conceit) both *Prince* and *Prieſt*; then *Cohen.*

was hee beyond all exception, every way qualified; for skill; as a Iudicious Divine; and for experience as an aged Governour, to give direction in matters of Magiſtracy, and to caſt *Moſes* a mold for a Politie in Iſrael. Sure I am a godly and religious man hee was, for hee begins with Prayer, and ends with Sacrifice. And ſuch as himſelfe, with his adviſe, ſage and holy. And howſoever it paſſed from him at the firſt under Gods correction, yet afterward allowed by God, and practiſed by *Moſes*, becomes of good policie, ſound Divinitie; of private counſell, a generall Oracle: ruling for the ſubſtance of it all ages and perſons.

Venerable it is for the very Antiquity of it. What price doe men ſet upon old Copies, Coynes and Statues? who paſſeth by a Chriſtall Fountaine bearing ſome ancient name or date, and taſtes not of it, though no thirſt provoke him? Such is this, the cleare head-ſpring of all enſuing Brookes in Scripture, and other writers concerning Magiſtracy. All thoſe texts (which

2 τους παλαιοντας καὶ μὴ διψωσιν ἐφέλκονται ἀρυσασθαι τὸ πότε. *Ignat. ad Marian. Caſſob.*

(which I wiſh were ſet as a frontlet between the eyes, and as a ſeale upon the hearts of all in authority) *Iehoſaphats* charge, 2. *Chron.* 19. 5. *Iob* his Character, *chap.* 29. *Davids* vow, *Pſal.* 101. The ſcattered Parables of *Solomon*, and paſſages of the Prophets, chiefly that round and ſmart one, *Iſay* 33. 14. are they not all branches of this root? In which reſpect it muſt needs bee of ſoveraigne uſe for the diſcovering and reforming of whatſoever errour time hath ſoyled government withall. How are defaced Copies, and diſfigured Pictures, better amended, then by reducing them to their originall? if the Pipe faile, goe we not to the head?

Here is the Archetype or firſt draught of Magiſtracie, worthy in this regard chooſen by judicious *Bucer* to preſſe upon *Edward* the ſixt, for the purgation of his offices and Lawes, from the droſſe and filth contracted under the Romiſh conſuſion: which conſidering that worthy *Ioſiah* of ours tooke in ſuch good part, and practiſed with ſuch good ſucceſſe. Yea, *Moſes* himſelfe learned in all good literature,

trained up in Court, the greateſt Law-giver that ever was, and father of all Law-givers, of the thrice great *Hermes, Lycurgus, Solon, Plato, Iuſtinian*, and the reſt. Yea, Gods familiar favourite, faithfull in his houſe, knowne by name and face, honoured with miraculous power, &c. And that at the hands of one (age and father-hood excepted) his inferiour, I truſt that none will dare to reject or ſlight it off, remembring that Divinity, as the miſtreſſe taketh upon her to direct her hand-maid, and that the Scripture is the beſt man of counſell for the greateſt Stateſman in the world: This little portion thereof containing in it more then all *Lipſius* his *Bee-hive*, or *Machiavels Spider-web*. All which will beſt appeare by the opening of this rich Cabinet, and viewing the ſeverall Iewels in it, which are theſe.

Diviſion. *The parts of the Text.*

1 It firſt gives order for the care and circumſpection in the choyce,

Provide.

2 Secondly it directs this choyce by foure

foure eſſentiall Characters of Magiſtrates.

1. *Men of abilitie.*
2. *Fearing God.*
3. *Men of Truth.*
4. *Hating Covetouſneſſe.*

Thirdly, it applies theſe foure to Magiſtrates of all degrees, in an exact diſtribution of them, by way of gradation deſcending ſtep by ſtep, from the higheſt to the loweſt. *And place ſuch over them to be Rulers.* 1. *of thouſands.* 2. *of hundreds.* 3. *of fifties.* 4. *of tens.* 3

Fourthly, it preſcribes to the Magiſtrates, thus qualified and choſen, their offices; *viz.* to judge the people in the ſmaller cauſes, &c. and their aſſiduity and induſtry therein. *And let them judge the people at all ſeaſons, &c. And it ſhall bee that they ſhall bring every great matter to thee, but every ſmall matter they ſhall judge.* 4

Laſtly, it propounds the bleſſed fruit and emolument that will neceſſarily enſue thereupon. Firſt to *Moſes* himſelfe, *ſo ſhall it bee eaſier for thy ſelfe, and they ſhall beare the burden with thee, and thou ſhalt be able to endure.* 5

Secondly, to the people, *And all this people ſhall goe to their place in peace.*

The firſt point, *Techezeh*, *Provide*, or looke out. A word implying all exactneſſe and curioſity inſident to elections, as *Inſpection*, *Circumſpection*, *Inquiſition*, *Suſpition*, *Information*, *Deliberation*, comming of *Chozah*, to ſee or contemplate, whence the Prophets were called *Choſi*, Seers. It is in a manner tranſlated by a word of the like force, in a buſines of the like nature. *Act* 6.5. ἐπισκέψασθε, *ſurvey* the whole body of the people, and chuſe the beſt you can cull out. It were ſomewhat ſtrict and ſtrange to ſay, that prayer and faſting muſt bee uſed: And yet this I find practiſed in ſuch caſes, *Acts* 1. and *Numb.* 27.16. *Let the Lord God of the ſpirits of all fleſh ſet a man over this Congregation.* Yea, *Iethro* himſelfe ſanctified this his advice with a prayer, *Verſe* 19. *God be with thee.* And good reaſon he ſhould be called to counſel whoſe the Iudgement is, and whoſe providence is alwayes very ſpeciall in thoſe elections, whether ſought or no. If God ſupra-

1 Circumſpection.

viſe

viſe not, *Samuel* the Seer ſhall take ſeven wrong before one right. Some mens faults are palpable, and goe before election, ſome are cunningly concealed, and breake not out till after. Firſt, therefore looke up to God, and then amongſt the people; have thine eyes in thy head, all the care that may be will be little enough. Say not there are no ſufficient perſons, nor yet thinke every one that thinkes himſelfe ſo, or commonly goes for ſuch, is ſufficient: ſeeke out ſuch, and ſuch may be found. Looke among the Olives, Vines, and Fig-trees: ſuch trees muſt be climbed. Brambles will lay hold on the ſleeve for preferment. *Ne fit qui ambit.* Let him never ſpeed that ſues. Lay hands on none raſhly. They that are fit and able, muſt and will be ſought to; yea, haled out of their eaſe and privacie into the light of employment: the charge and danger whereof they weighing as well as the credit, or gaine, and knowing them to bee callings, will not meddle with them, till they be called to them: which ambitious Inconſiderates not being able to 1 Sam. 16.

ponder, much leſſe to ſuſtaine, thruſt their ſhoulders under, and either by hooke or crooke come in, or climbe into the Chaire of honour, more tickle then the ſtoole *Ely* brake his necke off: whither when they have aſpired with much travaile and coſt, they ſit as in the top of a Maſt in feare and hazard, and often fall with ſhame and confuſion. Not unlike to ſome raſh youth, that having gotten an Horſe as wild as himſelfe, with much adoe backes him, ſits him in a ſweat, and comes downe with a miſchiefe.

2 For the prevention of all which evils unavoidably attending ambition, lighting partly upon the intruders themſelves, partly upon the admiters, but moſt heavily upon the Common-weale, ſee how needfull *Iethroes* counſell was and ever will be; That ſuch be provided, not as would have places, but as places ſhould have. Which care, as *Iethro* commits to *Moſes*, ſo both the Scripture and reaſon impoſeth upon the ſuperiour Magiſtrate, in whoſe power and place, it is either to nominate or conſtitute inferiour Authorities

thorities: and whoſe fault chiefly it is, if they bee otherwiſe then they ought, or the people injured in this kind. How circumſpect and religious ought ſuch to bee, in the performance of this greateſt and weightieſt dutie.

Vnleſſe you will reply, as I feare many a Foxe doth in his boſome; Thus indeed you have heard it ſaid of old, but thoſe times were plaine, and *Iethro* a ſimple meaning old man. A beaten Politician of our times, learned in the wiſedome of newer ſtate, and acquainted with the myſteries of the Market, that knowes how to improve things to the beſt, for his owne time and turne, and to let the common body ſhift for it ſelfe, would have projected *Moſes* a farre more commodious plot, after this or the like manner: Now you have offices to beſtow, a faire opportunity in your hand to make your ſelfe for ever, to raiſe your houſe, to pleaſure your friends, either proclaime it openly or ſecretly, ſet it abroach by ſome meanes or other, ſee who bids faireſt, weigh the ſacri- 3

sacrifices, chuse the men of the best and greatest gifts.

4 Oh gall of bitternesse, oh root of all evill to Church and Common-wealth! when Authorities and Offices of Iustice shall be bought and sold, as with a Trumpet or Drum to the candle, or outrope. The particular branches whereof when I seriously consider, I wonder not that *Christ* with such zealous severity brake downe the banks, and whipt out the Chapmen out of the Temple: nor that *Peter* with such fiery indignation banned *Simon* and his money. For if such men and money perish not, Kingdomes and Churches must perish, and both Civill and Ecclesiasticall Courts will soone prove Dens of Theeves.

Tanquam sub hasta.

5 Whose soule bleeds not to see mens soules bought and sold, like sheepe at the Market to every Butcher? of this you Lawyers much complaine against the Clergy men, for buying of Benefices: which you might doe the more justly, if you your selves were not often the sellers of them. I would the fault rested onely in Benefices, and reached

reached not into offices, and civill Dignities. Indeed that kind of purchaſe wee call not ſimony, it may from his other name bee fitlier ſtiled Magick: for by I know not what kind of witch-craft, men ſinne by leave and Law in theſe civill purchaſes. The Lawes and Statutes provided for the remedy of the evill in ſome caſes, tolerating it in other, and the practiſe by meanes of this allowance growing intolerable. Some of them (as the world reports) offices for life, and at pleaſure, amounting to the rate of lands and inheritances.

I am not ignorant of the diſtinction of Iudicature, truſt and paines; but are they not all offices of Iuſtice? doe they not prepare to Iudicature, and lies it not in them to guide or miſ-guid, to haſten or delay Iuſtice, &c. which how can they freely give, which buy dearely. 6

Doth not *Bucer* deale faithfully with his Soveraigne? Offices are not livings and ſalaries; but charges and duties: not preferments for favourites; but rewards of deſerts, &c. 7

Doth

Doth *Iulius*, *Iuſtinianus*, or *Theodoſius* their Lawes give allowance to any? See then how providently *Iethro* provides againſt this Hemlocke-root of Iuſtice? out of whoſe Proviſo I conclude that which *Auguſtine* ſaw in his time, and deare experience confirmes in others: That ſuch as provide themſelves places, are not provided for them; come into them, and execute them, not with a mind of doing good but domineering; not of providing for others welfare, but for their owne turnes. Let us pray that if it be poſſible this fault may bee forgiven and amended.

1 *Generality*

And not this onely, but another neere of kind to this, met withall in the very next clauſe of my Text, *Among all the people* (*Micol Hagnam.*) Where *Iethro* reſtraines not *Moſes* to his owne Family, to any particular Tribe, or to the richer ſort: but requires this freedome, as well as the former circumſpection. Generalitie and Impartiality being requiſite to the good being of a choice: and limitation and reſtraint the very banes of Election;

Election; yea, contradictions to it. As if one ſhould ſay, you ſhall chuſe amongſt twenty, but you ſhall chuſe this or that one: Doth he not in effect ſay you ſhall not have your choice? will a man when he goes to Market be confined to any ſhop or ſtall, if hee meane to provide the beſt? How groſſely is the Countrey wronged and befooled, chiefely in the choice of ſuch, as into whoſe hands they put their lives and lands at Parliaments, by a kind of *Conge defliers*, uſually ſent them by ſome of the Gentry of the Shires, perſwading (if not preſcribing) the very couple they muſt chuſe. Thus have wee ſeene Naturals tied to a poſte with a ſtraw, which they durſt not breake.

This Text bids you know and ſtand faſt in your lawfull liberties of election, which that you may not abuſe, I come to the ſecond part of the Text. 2

The ſecond part.

It teacheth you how to order and direct it by theſe foure markes following: which I reckon as foure ſupporters 1

ters of the Throne of Iuſtice, not altogether unlike to thoſe foure in Chriſts Throne, ſo often mentioned in the old and new Teſtament, which being properties of Angels, are Symbols both of Magiſtrates and Miniſters.

2 Theſe foure whoſoever is compounded of, is a man after Gods owne heart, and a ſtarre in his right hand. Hee that wants any of them, is but a blazing comet, how high ſoever hee ſeemes to ſoare. Theſe wilt not onely ſerve for the triall of ſuch as are *Candidati*, and not to be choſen: but alſo of ſuch as are inveſted and already in place to approve or reprove their condition. And for this end and purpoſe, let us uſe them this day, as foure weights of the Sanctuary, whereunto whatſoever officer here preſent, from the Iudges to the Bayliffes, ſhall not anſwere: This Text (as the hand-writing on the wall) ſhall ſay unto him from God; thou art weighed in the Ballance, and found too light, and thine office (at leaſt ought to be) taken from thee.

The firſt Character or weight, Abilitie.

The firſt and prime marke is *Abi-* 1
lity (*Aniſhi Chaijl.*) So our new tran- Strength.
ſlation expreſſeth it well in a compre-
henſive word, and ſo I find it in
Scripture ſignifying and compriſing
all the ſeveralls that belong to faculty
or abilitie: whereof I number firſt
three complementall for conveniен-
cie; ſecondly, three ſubſtantiall and of
neceſſity.

Firſt *Chaijl.* includes ſtrength of
body, and manhood, ſuch as inableth
them for riding, going, ſitting, watch-
ing, and induſtrious execution of their
place: Such as the Scripture com-
mends in *Caleb* at fourſcore and five:
and ſtories in *Veſpatian*, our *Alfred*,
Hardicanutus, *Ironſides*, &c.

Which our ſtraight buttoned, car-
pet and effeminate Gentry, wanting,
cannot endure to hold out a forenoone
or afternoone ſitting without a To-
bacco baite, or a game at Bowles, or
ſome ſuch breathing to refreſh their
bodies and minds, little acquainted
with

with the tediouſneſſe of wiſe and ſerious buſineſſe: *Woe to the people* (ſaith *Salomon*) *whoſe Princes are children and eate in the morning; and bleſſed are the people whoſe Governors eate in time and for ſtrength*, Eccleſ. 10.

2 *Wealth.*

Secondly, neither is wealth to bee excluded: That *Diana* of the world, which it onely accounts *Abilitie*, and calles it *opes & potentia*, which yet is better called *Value* than *Valour*, yet may it concurre to make up that which our Law terme calles *mieulx*, valiant; and though at the beame of the Sanctuary money makes not the man, yet it addes ſome mettle to the man.

3

And beſides there is ſome uſe of theſe trappings to the common ſort, *Ad populum phaleras*, which taught *Agrippa* to come to the Iudgement Seate with pompe, ſtate, and attendance, like that of our Sheriffes not to be neglected, as that which procures ſome terrour and awe in the people: which *Alexander* well adviſed of, left his Gygantique Armour behind him among the *Indians*, and uſed more ſtate than at *Greece*.

4 *σκεύασμα μορμολυχεῖα. Caſſa & hordeacea morionis ſceptra. Chip. Zac.*

Yet

Yet remembring that theſe compliments without the ſubſtance, are but empty guls and ſcarbugs of Majeſty, the *Sopheſtry* of government, as one calls them; And as *Zachary* the Prophet ſaith, The inſtruments of a fooliſh Governour. And ſuch as *Ieremy* derides in *Shallum* the ſon of *Iosiah*, *Thinkeſt thou to rule becauſe of thy large building, Cedar ſeeling, painted with vermilian, did not thy Father proſper when hee did execute judgement and juſtice?* which is indeed the truth and ſubſtance, the other but the flouriſh. 4 Ier.22.14.

Thirdly, I exclude not Birth and Blood, which many times conueyes ſpirit and courage with it, *Bleſſed is the land, whoſe Princes are the ſons of Nobles.* Eagles produce Eagles, & Crows Cravens, yet Regeneration and education often corrects this rule: and experience tells vs, That cottages and ploughes have brought forth as able men for the Gowne and Sword, as Palaces and Scepters. *Gideon* came out of the pooreſt of the Family of *Manaſſe*, and he the leaſt in his fathers houſe, a poore threſher. *David* was 5 *Birth.* Eccleſ. 10. 17. Iudg.6.15.

taken from the Sheepe-fold, &c. Yet both mighty men of valour, and ſpeciall ſaviours of their people. And the wiſedome of ſome of our neighbour Nations is much to be commended in this, that if they diſcerne an excellent ſpirit and faculty in any man, they reſpect not his wealth, or birth, or profeſſion, but chuſe him into their Magiſtracy and weighty employments.

6 But theſe three are but of the by and well being, the three following of the maine and eſſentiall to Magiſtracy, all compriſed vnder the word *Chaÿl*, as firſt *wiſedome and experience*, which the Preacher tells vs is better then ſtrength either of body or eſtate. And of this abilitie *Moſes* expounds this word in his practice, *Deut.* 1. 15. which is a good Commentary vpon his fathers advice.

1 *Wiſedome and experience.*

Eccl. 9. 16

7 And indeed without this what is a Magiſtrate, but a blinde *Polyphemus*, or a monſter without an eye. If hee want either skill in the Lawes, or obſervation of his owne, muſt he not bee tutored by his Clerke, as it often falls out? or ſhall he not be miſled by ſome Coun-

Monſtrum cui lumen ademptum.

Counsellor, crossed and contradicted by every stander by, that shall tell him this you cannot doe by Law, or I take it, you are besides your booke.

1 The second is strength of minde, to governe and manage passion and vnruly affections, which hee that weilds at will, is stronger then he that subdues a City, and conquers a kingdome; to beare and forbeare, and to order the mutinous perturbations of the mind, is that ability which the Grecians call μέτρον and ἐγκράτεια.

1 2 *Moderation of mind, or equanimity*

2 Very requisite in a Iudge, who must not suffer his affection to disquiet his judgement and vnderstanding, in rising at the first complaint; nor at any accident or present miscarriage of either party, suddenly occasioned, which is collaterall to the cause, and impertinent to the question, but he must bee patient and meeke towards their personall weakenesse. Likewise long-minded, to endure the rusticity and homelinesse of common people in giving evidence after their plaine fashion and faculty, in time, and multitude of words, happely with some absurdi-

ties of phraſe or geſtures, nor impatient towards their fooliſh affected eloquent tearmes, nor any thing elſe whereby the truth of their tale may be gheſſed at.

3 *Courage or Magnanimitie.*

Laſtly and principally, I vnderſtand with the *Geneva* Tranſlation, that Fortitude, Valour, and Magnanimity, which we call courage and ſpirit; typified in *Iudah* the Law-giving Tribe, whoſe embleme or ſcutchion was the Lyon couchant, that ſits or lyes by the prey without feare of reſcue, that turnes not his head at the ſight of any other creature, *Prov.* 30. which *Salomon* ſymbolized in the ſteps of his throne adorned with Lyons: The Athenian Iudges by ſitting in *Mars-ſtreet*. Some thinke that from this vertue *Conſtantine* was tearmed *Revel.* 12. The Churches male or man-child: others apply it to *Luther:* others to Chriſt, the true Lyon of *Iuda*.

ἐν Ἀρειω-πάγῳ.

2 Levit. 4 22 & 27. πρόσφερον ἄρρεν τῷ ἀρσενότητι τοῦ θηλυ τῷ προσφερομένῳ.

And though I regard not the *Salick Law*, becauſe the God of ſpirits hath often put great ſpirits into that ſexe; yet I miſlike not *Theodorets* obſervation upon that in *Leviticus*, where the

Rulet

Ruler for his ſinne is enjoyned to offer an Hee-goat, the private man a She-goat. The male ſuits the Ruler beſt, and the female the ruled.

This ability is ſo requiſite, that it is often put for the onely quality, as if this alone would ſerve, as in *Moſes* charge to *Ioſhua*, and *Davids* to *Salomon*. And experience hath taught, that where this one hath abounded, though the other hath beene wanting in ſome Magiſtrates: they have done more good ſervice to their Countrey, then many others who have had ſome tolerable meaſure of the reſt, but have failed onely in this. 3

Had not the principall poſts of an houſe need to be of heart of oke? are rulers and ſtandarts that regulate other meaſures, to bee made of ſoft wood, or of lead, that will bend and bow at pleaſure? doe men chuſe a ſtarting horſe to lead the teeme? had not hee need be of *Davids* valour, and *Sampſons* courage, that muſt take the prey out of the Lyous mouth, and reſcue the oppreſſed from the man that is too mighty for him? had not hee need to 4

be of ſome ſpirit and reſolution, that muſt neglect the diſpleaſure & frowns, reject the letters and ſuits of great men and ſuperiours.

It is incredible to thoſe that know it not, what ſtrength great men will put to (eſpecially if once interreſted) for the upholding of a rotten Alehouſe, countenancing of a diſordered retainer, &c. The reſiſtance whereof requires it not ſome ſpirit? had not the braine need to be of a ſtrong conſtitution, that muſt diſpell and diſperſe the fumes aſcending from a corrupt liuer, ſtomacke, or ſpleene? I meane the clamors, rumors, and ſometimes the flatteries of the vulgar, which often intoxicate able men, & make them as weake as water yeelding and giving as *Pilate*, when he heard but a buzze that he was not *Cæſars* friend; and ſaw that in diſmiſſing Chriſt, hee ſhould diſpleaſe the Iewes.

What heroicall ſpirit had hee need haue, that muſt encounter the *Hydra* of ſinne, oppoſe the current of times, and the torrent of vice, that muſt turne the wheele over the wicked; eſpecially

ly ſuch roring monſters, and rebellious *Chorahs*, ſuch lawleſſe ſonnes of *Belial*, wherewith our times ſwarme, who ſtick not to oppoſe with creſt & breſt, whoſoever ſtand in the way of their humors and luſts? Surely if *Iethro* called for courage in thoſe modeſt primitive times, and among a people newly tamed with Egyptian yokes; what do our audatious and fore headleſſe ſwaggerers require? our lees and dregs of time; not vnlike to thoſe wherein God was faine to raiſe up extraordinary Iudges, to ſmite hip and thigh, &c. What *Atlas* ſhall ſupport the ſtate of the ruinous and tottering world, in theſe perillous ends of time?

For all theſe forenamed purpoſes, how unapt is a man of a ſoft, timorous, and flexible nature? for whom it is as poſſible to ſteere a right courſe without ſwearving to the left hand or right, for feare or favour, as it is for a cock-boat to keepe head againſt winde and tyde, without helpe of Oares or Sayles: experience ever making this good that cowards are ſlaves to their ſuperiours, fellow-fooles to their e-

2

quals, tyrants to their inferiours, and wind-mills to popular breath, not being able to any of theſe to ſay ſo much as no.

3 Wherefore this text proclaimes and ſpeakes, as *Gideon* in the eares of all the faint-hearted: Whoſoever is fearefull and timerous, let him depart from mount *Gilead*, and there departed twenty thouſand; and yet God the ſecond time, out of the remnant, *viz.* ten thouſand, defaulks all the lazie perſons, and reduced that huge army to three hundred able perſons. Iudg. 7. 3.

4 It were excellent for the Commonwealth, if ſuch a ſubſtraction might be made, and the weak-hearted would reſigne their roomes to able men. For what have ſervile cowards to do with the Sword of the Lord, and *Gideon*, with God, and the Kings offices?

1 On the contrary, it ſaith to all men of ability, as the Angell to *Gideon*, *The Lord is with thee thou mighty man of valour, go on in this thy might to ſave Iſrael, &c.* What is our Office that are Miniſters, but as Gods Trumpetters and Drummers to encourage, hearten

earten, and put life in thoſe that fight
is battels, and doe his worke. By the
rtue then of this my text, I ſay to
very good-hearted Magiſtrate, pro-
eed & go on frō ſtrength to ſtrength.

And if any aske mee, who then is 2
ufficient for theſe things? or where
hall we get this ſtrength, that are but
eſh and blood, and men as others? I
nſwer with *Iob, Silver hath his veine,*
nd gold his mine where it is found, yron Iob 28.
taken out of the earth, and braſſe mol-
n out of the ſtone, but the place of this
bility is not to bee found in the land
f the living. Nature ſaith it is not to
e found in mee; Wealth and Honour
yes not in mee: It is falſly ſaid of
Cato and *Fabricius*, that the *Sun* might
ooner be ſtayed or altered in his race,
hen they in the courſe of Iuſtice. The
outeſt and the richeſt will yeeld. But
David tells his Sonne *Salomon* on his
eath-bed where he ſhall finde it:
Thine, O Lord, is greatneſſe and power, 1 Chron.
thou art the head of all riches, honor and 29.11. &
ſtrength are in thy hands, it is in thee to 12.
make great, &c. This God hath taught
David to breake a bow of ſteele with
his

his hands: It is he that looſeth the col-
ler of Princes, girdeth their loynes
& vngirdeth them againe, befooles the
Counſeller, the Iudge and the ſpoke-
man: He it was that made the ſhooe
of *Ioſeph* as ſtrong as Braſſe, *Ierimia*
as a wall of Braſſe, *Caleb* as ſtrong a
foureſcore and five, as at forty; i
Sampſons haire be off, and God depar-
ted from him, he is as other men, an
he can ſtrengthen him againe withou
his lockes at his plea ſure.

3 If any man want wiſedome o
ſtength, let him pray, and he ca
make him wiſer then the children o
the Eaſt, and ſtronger then the Ana
kims: wherfore be ſtrong in the Lord
faint not, be not weary of well-doing
for feare of oppoſition and croſſing
though in rowing this Shippe, the
windes blowe, and the Seas rage
Chriſt can ſtraight ſend an Halcion
and ſet it on ſhore.

4 It is the fault of many Chriſtian
Magiſtrates, ever to be complaining &
groning vnder the burthen: as if eaſe
and delicacy were to bee ſought for in
government. What if there be a Ly-
on in

on in the way? the righteous is bolder then the Lyon: what if thou bee weake? is not God ſtrength, and doth hee not perfect his ſtrength in our weakneſſe: what if there be many oppoſites in the way? true courage is ſtrong as death, and will trample all vnder feet without reſiſtance. *Cant. 8.*

Yea, but what if an Hoſt come againſt thee, and as Bees encompaſſe thee? true faith ſees more on Gods ſide then againſt them, even guards of Angels, as plainely as men doe the Sheriffes halbarts, and doubts not, but in the name of the Lord to vanquiſh them all. 5

One concluding place for all, out of a Preachers mouth, that knew what he ſaid, Wiſdome ſtrengthens one man more then twenty mighty Potentates that are in a City, he that feareth God ſhall come forth of all dangers. Whence by way of paſſage, note that the next point of the feare of God, is that which giveth life to the fore-going, and to the two following alſo: and is placed in the text, as the heart in the body, for conveying life to all the parts; 6 *Eccleſ. 7. 15.*

parts; or as a dram of musk, perfuming the whole box of ointment.

Fearing God.

The second Character.

1 *Iethro* must be vnderstood, not of the poore bastardly slavish feare, which depraved nature hath left in all: nor of any sudden flash of feare wrought by word or workes, such as *Felix*, *Balshazzar*, and *Caligula*, were not voyd of, and yet never the better Magistrates: But such a filiall feare, as Faith and the assurance of Gods love and salvation breeds; such as awed *Ioseph*, *Cornelius*, *David*, &c. This is the feare required by *Iethro*, εὐσέβεια, *quæ parit* εὐλαβείαν, godlinesse which breedeth an heedfulnesse in all our waies & actions.

2 Without this feare of God, what is ability but the Devils anvile, whereon he forgeth and hammereth mischiefe? what is wisedome but subtily? what is courage unsanctified, but injustice? wherein is such skill in the lawes commonly employed, but in coloring and covering bad causes and persons, and in making the lawes a nose of waxe to private ends? other men have other

bits

bits and reſtraints; but men in authority, if they feare not God, have nothing elſe to feare. Wherefore Chriſt joynes them well in the vnrighteous Iudge, that he feared neither God nor man. If hee bee a ſimple coward, hee feares all men, if a man of ability, hee feares none at all.

What are the nerves and ſinewes of all govenment, the bonds and commands of obedience but an oath? and what are oathes to prophane men, but as *Sampſons* cords, which he ſnapt aſunder, as faſt as they were offred him. The common ſort of our people count the oathes that men take when they take offices, no other then formall: ſo they diſtinguiſh them (a ſtrange diſtinction) from other oathes of contract, and dally with them accordingly. 3

They diſcerne God no more in oathes, then Chriſt in the Sacraments: and therefore take them, and breake them raſhly and regardleſly, which when they have done, the Devill enters into them, as into *Iudas*, and runns them headlong into all perjured courſes: 4

ſes: which makes the land to mourne for the contempt of oathes, and neglect of duties. What is the ground of all fidelitie to King and Country, but Religion? well ſare *Conſtantius* his maxime, *He cannot be faithfull to me, that is vnfaithfull to God,* Why then, what are oathes for Atheiſts and Papiſts, other then collers for monkies necks, which ſlip them at their pleaſure? ſuch neither are nor can be good ſubjects; much leſſe good Magiſtrates. Papiſts will keepe no faith with Proteſtants, let Proteſtants give no truſt to Papiſts, though they ſweare vpon all the bookes in the world.

ὃς ὅτι βῶ-μος ὅτι ὁρκος. *Nulla fides habēda papiſtis, etiā-ſi per omnes deos juraverint.*

5

Finally, what is the principall ſcope of Magiſtracie in Gods intention, whoſe creature and ordinance it is; but to promote his glory, countenancing the Goſpell and the Profeſſors of it, ſafeguard of the Church and Commonwealth, the firſt and ſecond table, and principally the two former. Now for all theſe, chiefly for the chiefeſt, what cares a *Cato* or a *Gallio,* who beares the ſword in vaine for God and his ends; who never minds any thing but his owne

owne Cabinet or the ſhip of the Com-
wealth at the beſt: for the other, ſinck
hey, ſwim they, all is one to him, he
ooke no charge, nor will he take no-
ice of them.

Wherefore I conclude, that the 6
eare of God is the principall part, as
f my Text, ſo of a good Magiſtrate,
whom Chriſt calls a Ruler in Iſrael, *Iohn 3.*
and Gods Miniſter and ſword-bea- *Rom. 13.*
er: yea, the very forme and ſoule of
uch an one: yea, it troubles mee to
make it but a part which *Salomon* calls *Eccleſ. 11.*
he whole of a man, eſpecially ſuch a 13.
man who is ſent of God, for the praiſe *1 Pet. 2.*
f the Godly, and the puniſhment of
vill doers. In which reſpect being
he maine of my Text, give mee leave
o give you a ſhort Character of ſuch
Magiſtrate, as this quality will make
im, where ever it is found in any
ood latitude.

Hee is one that came into his place 1
y Gods doore, and not by the De-
ils window: when he is in, hee eyes
im that is inviſible, even God in the
ſſembly of Gods: and therefore ſits
n the Iudgement Seate in as great,
though

though not in ſo ſlaviſh a feare of of-
fending, as *Olanes* vpon the flayd ski
of his father *Sylannes*, nailed by *Cam-
byſes* on the Tribunall: or as a *Ruſſia*
Iudge that feares the boyling caldron
or open-battocking: or the *Turkiſh Se-
nate*, when they think the great *Turk*
to ſtand behind the *Arras*, at the dan-
gerous doore.

2 Who hath alwayes, (as God en-
joyneth, *Deut.* 17. 18.) a Copie o
the law of his God before him, and
reads it all the dayes of his life, that he
may learne to feare the Lord his God,
and to keepe the commandements,
without turning aſide, either to the
right hand or left.

3 If at all he be glad of his place, it is
not as a chaire of honor, or farme of
commoditie, nor ſword of revenge:
but only as a meane of furthering his
reckoning, and pleaſuring his Coun-
trey. For his oath, hee remembers it,
and trembles, leſt if carleſly he tranſ-
greſſe it, the winged flying Booke o-
vertake him before he get home: if he
cut but the skirt or lap of Iuſtice, his
heart ſmites him with a privie pinch,
till

till hee ſets all right againe with God and man. Hee dares not ſo much as by countenance offend any of Gods little ones: nor affoord a good looke to a varlet, nor yet to reſpect their perſons, as to wrong their cauſe, for hee knowes all theſe to bee abomination to his Lord, into whoſe hands he dreads to fall, as knowing him a conſuming fire, and one that hath prouided *Tophet* for Princes. When an vnlawfull ſuite is commenced by power or by friendſhip, his heart anſwers (if not his tongue) with *Iob: How ſhall I doe this, and anſwere God when he comes to Iudgment?*

4 As for bribes, he dares not looke on them, leſt they blinde his eyes before he be aware: ſuch pitch he dares not touch, nor receiue into his boſome, leſt it defile him in the open Sunne, if tendred in cloſet or chamber, hee feares the timber and ſtones in the wall would be witneſſes againſt him.

5 When he comes in court, he fixeth his eye, neither before him on that perſon, nor about him on the beholders, nor behinde him for bribes, but

Summa boni iudicis eſt reque reſpicere neque

deſpicere, neq; circũſpicere, ſed ſuſpicere. Ferus in Ioh. 5. 30.

upward on God: generally conſidering that Chriſt is Lord Paramont of all Courts of Juſtice, and that now his Father hath reſigned all Judgement into his hands. Hee ſtewards all to his content, promotes his profits without wrong to the Tenant. Lookes ſo to the Church, that the Common-weale receive no detriment: and ſo to the Common-wealth as the Church ſhall ſurely flouriſh: ſo countenancing the ſervants of God, that hee wrong not the worſt worldling: mainetaines pietie and neglects not equitie: keepes his houſe well, but his Church better: in frequenting whereof hee with his Family are preſidents to all the Hundreds where he dwells: and in a word, doth as much good by his example, as by his authoritie.

6 This is the godly man, whom the Lord chuſeth and guideth, whoſe praiſe and reward is of God: which *David* having found true in this life, a little before his death, recordeth to all ages. *The ſpirit of the Lord ſpake by me, and his word was in my tongue. The God of Iſrael ſpake to me, the ſtrength of Iſrael*

2 Sam. 23. 2, 3, 4.

Iſrael ſaid, thou ſhalt beare rule over men, being juſt, and ruling in the feare of God. Even as the morning light when the Sun riſeth, the morning, I ſay, without cloudes, ſo ſhall mine houſe bee, and not as the graſſe of the earth is by the bright raine. For God hath made with mee an everlaſting Covenant, perfect in all points, and ſure.

Let the Devill and the world ſtorme and burſt with enuy, one of theſe is worth a thouſand of the common ſort, though men will ſee no difference, but ſay, Are not all honeſt and ſufficient men? Let men talke of their quiet and peaceable neighbours, and good houſe-keepers, good Commonwealthes men: though theſe be good things, yet if Religion come not in, as a number to make them of ſome value, they are all but as Cyphers in Gods account.

Now if God thinke ſo meanely of theſe, who are either meere civill and politick men, or idle pleaſurable Gentlemen, what reckoning doe we thinke he makes of ſuch prophane uncircumciſed vice-gods (as I may in the worſt

ſenſe beſt terme them) that ſell themſelves to worke wickednes? that give themſelves to all good fellowſhip (as they call it) and to all exceſſe of ryot (as the Apoſtle calls it) and that hate to be reformed: Such I meane as hold religion a diſparagement to Gentry, and feare nothing more then to have a name that they feare God, who thinke when they have gotten an Office, they may ſweare by authoritie, oppreſſe by licence, drinke and ſwill without controll.

2 What ſhall I ſay of ſuch? are theſe Gods, and children of the moſt high, or the charecters of his moſt holy Image? Devils are they rather, then Deputies for him, Imps of his Kingdome; far better becomming an Ale-bench, then a Shire-bench, and the Barre then a Iudgment ſeat.

But what ſhall I ſay to ſuch mocke god-like *Eſaus*? ſhall I take vp the words of *Moſes*: if thou wilt not feare this glorious name, *The Lord thy God* I will make thy plagues wonderfull and of great continuance: Or thoſe of *David*, which perhaps will fit them

bette

better, and theſe times of imminent changes, *They know not*, and vnderſtand nothing; they walke in darknes, albeit the foundations of the earth be mooved: *I have ſaid* ye are Gods, but yee ſhall dye like men, and fall like others. Or will they ſuffer the Prophets exhortation, Who art thou that dreadeſt a mortall man, whoſe breath is in his noſtrils, whom the moth ſhall eate like a garment, and the worme like wooll: And forgetteſt thy maker, that hath ſpred the heavens, laid the foundations of the earth, that giveth the firſt and latter raine, that hath ſet the bounds to the ſea, &c. Or will they heare *Salomons* end of all? *Feare God*, that will bring every ſecret to iudgement: or a greater yet then *Salamon*, *Feare him that is able when he hath killed the body, to deſtroy the ſoule alſo in hell fire for evermore.*

Iſa. 52.8. 12.13.

Ier. 5.22, 24.

Well, the Lord cauſe them to heare, that hath planted the eare: and plant his feare in their hearts where it is not, increaſe it where it is, that there may bee more holy Magiſtrates, and that the holy may yet bee more holy: 3

And then we hope the other two properties following will more abound, and wee ſhall ſpend the leſſe time and labour about them: For men fearing God truly, will be alſo

Men of Truth.

The third Character

1 Without which, ſhew of Religion is but lying vanitie: a glorious profeſſion, but plaine hypocryſie: And courage, if it bee not for the truth and in the truth, is but either Thraſonicall audacitie, or wicked impudencie. And therefore this Character added to the former, joynes thoſe which are in the forme of Jurates, and ought to bee in all Officers, *Good men and true.*

2 This ſtile, *Men of truth,* admits two interpretations, both compatible with the Text and Theme. A man of truth is either a true *Iſraelite,* a true *Nathaniel* voyde of guile, as truth is oppoſed to hypocryſie: or elſe a lover of the truth, as truth is oppoſed unto falſhood. One that in particular caſes, ſuits, and controverſies betweene man and man, counts it his honour to ſift out the truth,

φιλαλήθης.

truth, maintaine the truth, ſticke to it, not ſuffering himſelfe to be miſ-informed by Talebearers, Promoters, and Sycophants: nor miſ-led and perverted by the falſe pleading and colouring of conſcienceleſſe Counſellors: But brings Judgement to the ballance and rule of righteouſneſſe, and delights (as the Hound doth naturally in ſenting out the Hare) to ſearch and trace out the Truth, out of all the thickets and dens of jugling and conveyance, labouring as much to boult it out by examination in *Hypotheſi*, as the Phyloſophers by Diſputations in *Theſi*: being of his temper that worthily ſaid, *Plato* is my friend, *Socrates* my friend, but the Truth is my deareſt friend. Or like *Iob*, who covered himſelfe with Juſtice, and to whom Judgement was as a Robe and a Crowne, who when he knew not the cauſe, ſought it out diligently. *Iob* 29.16.

And for this purpoſe, a man of truth keepes men of trueth about him: and with *David*, abandons all Lyers out of his houſehold: whereas of a Prince that harkneth to lies, all his ſer- 3 *Pſal.* 101. 7

vants are Lyers. And of ſuch Iuſtice, which is in truth and for truth, I ſay (as of old it was ſaid) neither the evening nor morning ſtar equals it in brightnes.

Nec Heſperus nec Veſper ſor-tiuſtior.

But withall, I muſt complaine as of old, that truth is fallen in the ſtreets, and utterly periſhed from among men, Iudgement fayles and ſtands a farre off, equity enters not. The common trade of the times, being to weave lyes in all caſes, eſpecially againſt the true ſervants of God. And the common weaknes of the times, to receiue the ſlanders which are broached and bruited by tongues ſet on fire from hell: ſo that he that refraines from cunning, makes himſelfe a prey, the Latin whereof was all that *Lewis* the eleventh would have his ſonne to learne: and is all the policie that moſt ſtudy and practiſe. Inſomuch that the common by-words are that when men ſweare by faith and truth, they ſweare by Idols that are not, names they are and notions, things they are not, nor ſubſtances: Iewels they are, but ſuch as vſe them, die beggers: honourable Ladies and Miſtreſſes they

Iſa 5.44.

Qui nescit diſſimulare nescit viuere.

are

re, but ſuch as follow them cloſe at
he heels, may have their teeth daſhed
ut of their heads.

Well, Let deceivers thus deceive 5
hemſelves; let cunning heads and glo-
ing tongues make as much as they
ill of *Tiberius* his Art, or the Devills
ather, the father of the Art, of diſſi-
mulation. In the end they ſhall prove
t to bee moſt pernicious to the Stu-
dents and Maſters of it. Let the chil-
dren of truth juſtifie their Mother,
which hath the reward of honour in
her right hand, and of wealth in the
left. And if it ſhould be attended with
hatred and croſſes for a time, yet hee
that is *Amen*, the true witneſſe, yea
truth it ſelfe, will reward them in the
end: when he ſhall ſhut out with the
dogs, all ſuch as love and make lyes;
with whoſe exhortation I cloſe vp
this lincke, & knit with the following,
Buy the truth and ſell it not; which hee
that meanes to doe, muſt bee

A true hater of covetouſneſſe,

Elſe will *Salomons* ſeverall Proverbs
meete

The fourth Character. Prov. 17. 4.

1 *Acceptatio muneris eſt prævaricatio veritatis.*

meete in him. The wicked gives heed to the falſe lip, and the lier to a naughty tongue. He taketh the gift out of the boſome to wreſt Judgement. Acceptation of gifts proove commonly prevarication to the truth. It is impoſſible to be a champion to truth, and a ſlave to Mammon; but hee muſt love the one, and hate the other. It is beſt therefore to hate the worſt, yea the worſt of all vices incident to Magiſtracie: the root of all evill, which if it be not rooted out of the Magiſtrates heart, it alone will poiſon all the three former qualities required in him. Neither Strength, nor Religion, nor love of the Truth, ſhall be able to preſerve him from enchantments of Covetouſneſſe.

3 πλεονεξία.

Which being an inordinate love of money, an evill concupiſcence of having more then God hath allotted, or a lawfull courſe affoordeth: is ſuch a kinde of Idolatry, as transformeth the worſhippers of this golden Calfe into Idols themſelves, making them to have eyes that ſee not, eares that heare not: onely leaving them hands to handle that which perverteth the eyes of the wiſe.

Exod. 27.

yſe. It bores out their eyes, and ma- Deu. 16.19
eth them as blind as ever was *Samſon*
nd *Zedekiah*.

Eyes, you know, are tender things, 3
nd ſmall motes annoy them, even
andfulls of Barley, and morſells of Ezek.13.8.
read make ſuch men to tranſgreſſe:
nd a drams weight injected, inclines
he golden Scoles of Juſtice to which
ide they pleaſe.

There is ſuch a ſtrange bewitching 4
power in *Balaams* deceitfull wages, *A venditione juſti judicij venitur ad venditionē nequiſſimi.*
hat hee that will admit them for Ju-
ſtice, ſhall ſoone take them for Injuſtice: if the right hand be ful of bribes, the left hand muſt be full of miſchiefe. The Devill as well as the Briber laieth his hookes in this ſhrape, whereof he that is greedy and will needs bee rich, falleth into his ſnare, and many other 1 Tim.6.
noyſome luſts, which ſincke men into perdition, pierceth their ſoules with ſorrow, their names with reproach: cauſe them to ſwerve from the truth, and make ſhipwracke of a good conſcience: Even the moſt precious things are vile and cheap in his eyes, to whom money is deare; he will not ſticke with

Ahab

Ahab to ſell even himſelfe to worke wickednes for the compaſſing of that his ſoule loveth and longeth after.

5 But thou oh man of God flie theſe things, and hate covetouſneſſe with perfect hatred. Hate it as *Ammon* did *Thamar*, firſt thurſt it out of thy heart, and ſhut and locke the doore after it. Secondly, let thy behaviour and converſation bee averſe and ſtrange from the love of mony. Let all ſordid and filthy lucre be abominable: all ill gotten goods execrable; let them ſtinke in thy noſtrils, as ill as *Veſpaſians* tribute of urine.

Heb. 13.5. ἀφιλάργυρος ὁ τρόπος

6 Shake thy lap of bribes with *Nehemiah*. Conſider as *Bernard* counſelleth *Eugenius*, How the people may grow rich under thee, and not thou by them. Remember the end of *Balaams* wages and of *Iudas* his bag. And wiſh with *Damianus*, rather to have *Gehazies* leprey, then his curſe entailed to thee and thy poſterity, and inheritance after the; fretting thine eſtate as a Canker and moth, conſuming your fleſh as fire, and crying in the eares of the Lord of hoſts for vengeance.

Præes ut de ſubditis creſcas? nequaquã, ſed ut ipſi de te.

But what doe I making my ſelfe ridiculous tó this old doting covetous age of the world: this theme only made the *Phariſies* laugh at Chriſt his *woes*, becauſe they were covetous: And ſo doe they ſerve all our caveats againſt Covetouſneſſe, applauding themſelves, and laughing in their ſleeves, when they behold their bags in the cheſt, and their Lands from off their Turrets, ſaying to themſelves, What is a man but his wealth? What is an Office but the fees. 1

There is a text in *Eſay*, that if *Paul* had the preaching of it, hee would make every groping and griping *Felix* to tremble, I meane ſuch as the Scripture termeth roaring Lyons, ranging Beares, Horſe-leeches, Wolves, devouring all in the evening, and leaving none till the morning: as well Iudges that judge for reward, and ſay with ſhame, *Bring you*, ſuch as the Country calls Capon-Iuſtices: as alſo ſuch mercenary Lawyers, as ſell both their tongues and their ſilence, their Clients cauſes and their owne conſciences: who onely keep life in the Law, 2 Eſa.33.14.

Law, ſo long as there is money in the purſe; and when this golden ſtreame ceaſeth, the mill ſtands ſtil, and the caſe is altered: ſuch extorting officers of Juſtice, as invent pullies and winches for extraordinary fees, to the miſerable undoing of poore ſuiters: ſuch falſe perjur'd Sheriffs, Stewards of Liberties and their deputies, as for money falſifie their charges: ſuch corrupted Jurates and witneſſes of the Poſte, which are as hammers and ſwords, and ſharpe arrowes in their brethrens hearts: ſuch Cheeſe-Bayliffes, and Lamb-Bayliffs, as vexe the poore Countrey men with unjuſt ſummons to the Aſſiſes and Seſſions, with the reſt of that rabble.

3 Theſe Muck-wormes of the world, which like the Gentles breed of putrifaction, and Beetles fed in the dung, reliſhing nothing elſe but earthly things, thinke there is no other godlineſſe but gaine, no happineſſe but to ſcrape and gather, *to have and to hold.* Let ſuch conſult ſhame to their houſes: let ſuch make their Offices as caſting netts for all fiſh that come: till they get the Devill and all: Let them

heape

heape up treaſures of wickedneſſe and
reaſures of wrath withall.

But where there is any feare of God 4
nd love of the truth, let *Iohns* coun-
ell prevaile with them, to *bee content*
ith their due wages: Let *Paul* per-
wade them, that godlineſſe is gaine
ith contentation: *Salomon*, that Gods
leſſing maketh rich, and adds no for-
ow therewith: So ſhall they follow
Iethro's advice the better, and prove
ompleat Magiſtrates and Officers:
len of courage, men of religion, men of
uth, hating covetouſneſſe.

Theſe are the foure Cardinall ver- 5
ues of Magiſtrates, of which if all
were compounded, and were as emi-
ent for them as for their place: and
id (as the great Dictator of Reaſon
peakes in his *Politicks*) as farre exceed
he vulgar ſort in thoſe Heroicall Ver-
ues, as the *ſtatues* of the gods, the *ſta-*
ues of men: then would people be-
ome voluntary ſubjects, put the ſcep-
ers into their hands, and the Law of
ommanding and obeying become ea-
e, things thought irreparable, would
aſily be reformed.

The

The third part.

But before I come to make vſe o what hath beene ſaid, let mee, as th third part of my Text, and the diſtri bution of Magiſtracy requires, tel you to whom all this hath beene ſpo ken: Not to Iudges and Iuſtices o peace onely, as I feare moſt have ima gined in hearing it: but to all from th higheſt and greateſt, to the loweſt an leaſt Inſtrument of Iuſtice, from th Governour of the thouſand to th Centurion, from him to the Tithing man or Decinor. To the which anci ent diviſion of the Iewiſh Common wealth, our platforme agrees in ſub ſtance. Their *Sanedrim* or Senate o ſeventy, to our Parliament, Counſell Table, Starre-chamber, Exchequer chamber,&c. Our Iuſtices of Aſſiſes in their Circuit, and Juſtices of peace in their generall Commiſſion or domi nion, and high Sheriffs in their Shires, anſwering to the rulers of thouſands.

Our Iuſtices in their ſeverall divi ſions, Iudges of hundred Courts and Turnes, to their Rulers of hundreds,

to

to whom I may adde high Conſtables in their places, our Court-leets, and Court barons, to their rulers of fifties; to whom I adde ordinary Conſtables in their Offices, our chiefe Pledges Tything-men, or Deciners, to their Rulers of tens. Now all theſe *Iethro* meanes, and ſpeakes of every one of them in their ſtation and degree, conceiving the Common-wealth, as an inſtrument not well in tune, if but the leaſt of theſe ſtrings be falſe or naught.

Contrary to the common and dangerous opinion of the vulgar, who to their owne injury thinke and ſay, that it matters not for petty Officers, Conſtables and Bayliffs, &c. Though they be of the lees and dregs of men; nay, they hold that for ſome Offices, It is pitie any honeſt men ſhould come into them. *Alas, alas*, the more ſubject to tentation and vice it is, the more needfull it is that none other ſhould have them. 2

Oh but (ſay they) a good Judge or Juſtice may helpe all; they erre and are deceived; it is no one beame, though never ſo bright that enlightens all: It 3

is not the light and influence of the fixed ſtarres, though the greateſt and higheſt, but of the Sunne and Moone, and the loweſt and neareſt Orbs that governe the *World*. It is the ground-wind, not the rack-wind, that drives mills and ſhips. It is in the Civill, as in the Eccleſiaſticall body: if Biſhops bee never ſo learned, and the pariſhional Miniſter negligent, worldly, proud, or blind S. *Iohns, the people periſh for want of viſion.*

4 What can the Superiour doe, if the Inferiour informe not? what can the eye doe, if the hand and foot be crooked and unſerviceable? yea, not onely if ſuch as be organs of Iuſtice, ſuch as have places of Iudicature: but if the media and ſpectacles of the ſenſe will yeeld a falſe report, how ſhall the common ſenſe make a right judgement? If Pleaders and Attournies will colour and gloze, if the Clerkes and Pen-men make falſe Records, may not any of theſe diſturbe or pervert Iuſtice? If the leaſt finger or toe of this body be diſtorted, I meane Iaylor or Sergeant, or any other that ſhould execute

execute Iuſtice, be remiſſe and ſlacke, then muſt the Dutchmans Proverb be verified, Look what the Bell is without the Clapper, ſuch are good Lawes and Iudgements without due execution.

Quodcumpane ſine piſtillo & apud Bucolicum.

Thus wee ſee in this curious Clock-worke of Iuſtice, the leaſt pin or wheele amiſſe, may diſtemper and diſorder all: but if care were had to frame all theſe parts of the building according to the plat-forme of this skilfull Architect, what an abſolute harmony of the parts, what an exact perfection of the whole; yea what golden times ſhould wee live to ſee?

5 *Application.*

Hearken O yee mountaines and little hils, you Rulers of thouſands, you Rulers of tens, you reverend Sages of the Lawes, your worſhipfull Knights & Gentlemen of the countrey: yea liſten to this charge of *Iethro*, yee of the meaneſt places of the Cõmon-wealth, weigh not things nor perſons at the common beame of cuſtome and opinion, but at the golden ſtandart of Gods Sanctuary, with theſe Goldſmiths weights of my text, which if I ſhall perſwade you to doe, I feare that wee

muſt ſay with the *Pſalmiſt*, that ſonnes of men *Beni-Adam*, yea the chiefeſt men *Beni-iſh*, to be layd upon the ballance, will bee found lyes, and lighter then vanity: here money will not make the man: nor craft carry it away. Every *Nabal* of mount *Carmel*, nor every *Achitophel* may not be admitted.

Pſal. 61.9.

6 The Text ſaith to euery timorous, prophane, falſe-hearted, covetous perſon, as *Samuel* to *Saul*, God hath rent thine office from thee, and beſtowed it on thy better: or as the Scripture of *Iudas*, Let another more worthy take his place: if this order and rule of triall might take place, how many would be turned out of Commiſſion? how many would bee *Offici perdæ?* how would Benches & Shire-houſes be thinned?

1 As for this preſent, to the which God hath called me to ſpeake (for if I had called my ſelfe, I could not nor durſt not ſpeake) give mee leave without offence to ſpeake that plainly and openly, which I conceive inwardly: When I have come into the Shire-houſe, ſometimes to obſerve the ſtate of it: it hath preſented it ſelfe to my view,

view, not unlike to that image in *Daniel*, or picture in *Horace*, or table of the *Popes* of Rome, which for memories ſake I reduce to theſe two Diſticks:

Ex auro caput eſt, argentea brachia, vẽter
Æneus, admiſto ferrea crura luto
Divino capiti, ceruix humana, ferinus
Aſſuitur truncus Dæmonijque pedes.

The head of gold. And with ſuch honourable Judges God hath uſually, & for a long time bleſſed this Circuit. If I had ever heard other of theſe preſent, I durſt not give titles, leſt my maker ſhould condemne me: yet being unknowne to me but by fame, which hath ſpoken all good: I deſire you to prove & weigh your ſelves by *Iethro's* weights, and accordingly to have peace and approofe in your owne conſciences, before the Judge of all Judges, 2

The ſhoulders of ſilver, A worthy Bench, yet mingled with ſome droſſe, and not ſo refined as I have knowne and ſeene it, like the skye in a cleere evening beſpangled with bright ſtarrs. Many ſuch there bee at this preſent, *God be praiſed*, religious and able Iuſtices, 1

ſtices, and ſo many, as I beleeve few other Benches are furniſhed withall, yet in this ſilver I feare ſome droſſe, ſome whoſe skill and ability the countrey doubts of, being conceived to be either ſo ſimple or ſo timorous, that they dare meddle with none that dare meddle with them: or elſe ſo popular they will diſpleaſe none. The Devill himſelfe they ſay may keepe an Ale-houſe under their noſe. Others whoſe religion they call into queſtion, at leaſt for the truth, and for the power of it: unleſſe religion may ſtand with comn on ſwearing, with drinking, with familiarity with Papiſts and recuſants, with ungoverned and ungodly families, void of all exerciſes of Religion, fraught with ſpirits of the butterie, Ruffians, Ale-houſe haunters, and ſuch as are the Sinne-tutours and Sinne-leaders to all the countrey about them. I hope there be but few ſuch, I could wiſh there were none at all.

The breſt and belly of braſſe, the ſtrength of the coun ry, in which ranke I account the great Inqueſt, Iury-men, and Conſtables, of which number how few

few make a conſcience to preſent diſorders according to oath, or that know and regard the bond of an oath?

3 The legs and feet of iron and clay, or mire. Indeed the very mire and dirt of the Countrey, the Bayliffes, Stewards of ſmall Liberties, Bum-bayliffes, Iaylours, &c. If *Beelzebub* wanted officers, hee needed no worſe then ſome of theſe: what myſteries have they to vexe the poore Countrey-men with falſe arreſts? and by vertue of that *Statute* tying every free-holder of forty ſhillings *per annum*, to attend the Aſſiſes, but I liſt not to ſtirre this ſediment of the Countrey, too unſavory to be raked up in a Sermon.

4 Oh that ſome *Iehoſophat* would viſit & reforme, or that you Iudges in theſe your dayes of viſitations, would redreſſe ſome part of theſe grievances, and reduce all to this *Idea* of *Iethro's*, which indeed would make an Heaven upon earth amongſt us. An *Vtopia* I feare ſome will ſay, too good to bee true, objecting to me as to *Cato*, that he not diſcerning the times he lived in, looked for *Plato's* Common-wealth in

Oh.

the dreggs of *Romulus*. And so that these Magistrates thus limbed out, might bee found in *Moses* golden age of the world, but not in these lees of time.

5 To which I answer, That if *Iethro* were now to give advice, hee would double the force of it: If *Davids* reason be true, it is now high time for God to worke, for men have destroyed his Law: Was there ever more need of courage then now, when sinne is so audacious? of truth, when Esauisme? of region, when hypocrisie and iniquity? of contentation, when the love of the world so abounds? The onely way to repaire these ruines of the dying world, is to renew government to the primative beauty of it: the face whereof I have now shewed in this excellent Mirrour or Looking-glasse: so you go not away, and forget both the comelinesse and spots it hath shewed you, but wash and bee cleane, and such as it would have you to be.

6 There being nothing else remaining to your perfection, and the peace of the Common-wealth, but this one

Item

Item following in my Text, requiring aſſiduitie and diligence.

Let them judge the people at all times, &c. *The fourth part.*

A moſt needfull caveat in times that love eaſe & private imployments, with neglect of publike. Sitting in the gate is perpetually needfull. Diligence in hearing and ending cauſes, would prevent that grievance of delayes, w^ch occaſioned *Iethro* his diſcourſe: how doe you thinke it would have affected him, to have ſeene ſix or ſeven, I have heard ſixteen ſummes ſet upon on ſuit. Theſe our Engliſh delaies being (as *Marnixius* complained) worſe than the Spaniſh ſtrappadoes. 1

And it is fit, though publike and generall Courts have their Termes, yet that particular audience of petty grievance ſhould have no vacation. 2

Many are the ſuits and controverſies, many are the criminall offences that need continuall inſpection. Let him therefore that hath an office, attend to his office with cheerefulneſſe; hee that hath no leyſure to heare his neighbours cauſes: Let him (as the wo- 3

woman ſaid to *Philip*) haue no leiſu
to beare office. Curſed is he that do
the worke of the Lord negligently
and withholdeth his hands there
4 You Gentlemen complaine often
of Idoll ſhepheards, dumbe dogs, &c
in the Miniſtery. But how many ſ
in the Magiſtracy? ſome in commiſ
ſion, that never ſit on the Bench bu
for faſhion: Conſtables that are bu
cyphers in their place. Forſooth they
will bee no pregmaticall fellowes,
buſie bodies to trouble the Countrey
Is there no meane betweene buſie
bodies and tell-clocks, betweene *falſo*
tum and *fay't neant?*
5 From this neglect comes th
wrong and injury to the Aſſiſes, th
ſuch petty cauſes, trifling actions an
complaints, trouble theſe grave an
reverend perſonages, which a meane
Yeoman were Iudge fit enough to en
in a Chaire at home: when the whol
Shire muſt bee troubled to heare
and judge of a curteſie made out o
the path, or a blow given upon th
ſhoulder, upon occaſion of a wager
or ſuch like bawble-treſpaſſes which
ſham

name to mention. And to puniſh every
etty larcenary, every ſmall riot or
iſorder, which lighter contraverſies
nd faults, if particular Officers would
mprimiſe and redreſſe in their
pheares, theſe greater Orbs ſhould
ot be troubled with them.

Then indeed would that fellow, 6
hich *Iethro* aſſures *Moſes* of in the laſt *The firſt part.*
art of my text, ver. 23. *If thou do this*
ing (God ſo commanding thee) then
alt thou and thy people endure, and all
is people ſhall goe quietly to their place.
An admirable emolument of Magi- 1
racy, and ſufficient reward of all the
ines of it: that they and the people
ay goe home in peace, ſit under their
ines and fig-trees, follow their cal-
ngs, and that which is the chiefe
ewell of all, may lead their lives in all
odlineſſe and honeſty. That the gold,
lew and purple ſilke might ſhine and
liſter within the Tabernacle, the out-
de was covered with red skins and
oats haire, ſuch a ſhelter is Magiſtra-
ie to Gods Church and Religion.
Nebuchadnezzar was a great tree, and
very particular Magiſtrate a little one
under

under whoſe boughs people build and ſing, and bring up their young ones in religious nurture, even Foſter-fathers as *Ioſeph* in Egypt. Such were the rich and religious times under *David* and *Salomon*, and under ſuch as are deſcribed, *Eſay* 32. which whole Chapter is worth the reading, as a juſt Commentary upon this poynt: ſetting forth the felicitie, quietneſſe, plentie, vertue and pietie of juſt Governors as are hiding-places from the wind, and refuges from the tempeſt, rivers of waters to dry places, and as the raine to the new mowen graſſe, &c.

2 Such alſo were the times enjoyed by the Church under *Conſtantine*, deciphered, as I take it, *Revel.* 8. when there was ſilence in the Heauen about halfe an houre, the golden vials filled with ſweet odours, the prayers of the Saints aſcending as a piller of ſmoke up to heaven.

3 Of theſe times ſee Panegyricall Sermons, & Encomiaſticall Diſcourſes ſtoried of old, and one of them at large recorded by *Euſebius*, which whole Booke is nothing but an *Elogium* of

Euſeb. lib. 10.

thoſe

oſe peaceable dayes, wherein the
hurch was edified and multiplied.
he Common-wealth being to the
hurch, as the Elme is to the Vine, or
the Garden to the Bees; the flouri-
ing of the one, the thriving of the
her; and the diſturbance of the one,
e diſquiet of the other.

How can men either attend Gods 4
rvice or their owne worke, when
ey are moleſted at home with drun-
rds, barretors, quarrellous perſons?
hen hurried up to *London* with ſuits?
s I have knowne a Conſtable mole-
d with five or ſixe actions, for an act
Iuſtice in puniſhing vice according
his Office. With what bitterneſſe
ſpirit doe men groane under delaied
d perverted Iuſtice, when it is turned
o Hemlocke, and turnes them out
their wits, ſome of them ſwow-
g at the ſight of their orders, as I
ve heard from credible eye-witneſ-
s, others ready to deſtroy them-
ves, their adverſaries, yea and ſome-
nes their Iudges!

Oh the benefit of good Magiſtrates? 5
is an unknowne good, as the Coun-
try-man

try-man in an ancient Poet, when he had met withall, feelingly cries out that hee had found that *Summum bonum*, which the Philoſophers ſo much ſought after, hee now enjoying more ſweetneſſe of little, then of great revenues in troublous times. Surely, we Chriſtians ought to prize it as the meane of our greateſt good, of our peaceable frequenting of our Churches, and our ſerving of God. Merchants make a higher uſe, and are more glad of a calme then common paſſengers: ſo ſhould wee Chriſtians the Heathens, by how much wee may and ought to improve it for richer ends of Gods glory, and the ſalvation of our ſoules.

6 Lord what manner of perſons ought we to be in all godlineſſe and honeſty which enjoy ſuch length and latitude of Halcion dayes, as we doe; the tyth whereof, not onely former dayes, but our neighbour Nations would now be glad of.

7 God give us the uſe and fruit of them, continue and encreaſe them which will then bee, when this Te

ſha

ill bee moſt ſtudied and practiſed. Then (as *Amos* ſpeakes) ſhall judgement flow as waters, and righteouſneſſe run downe as a mighty torrent; or as *David*, Then ſhall the earth encreaſe, all people ſhall praiſe God, and God even our God ſhall bleſſe us, and all the ends of the earth ſhall feare him. And ſo I make *Iethro's* Preface my Concluſion. I have given you counſell this day: Hearken to my voice, and the Lord God be with you all, *Amen.*

FINIS.

TO MY LOVING BRO-ther, Mr. SAMVEL WARD.

BRother, *if you meet with your* Iethro's *counsell, returned from beyond the Seas, and as much beyond your expectation preserved alive, as his sonne in law was against* Pharaoh's *Injunction; marvell as much as you will, but be no more offended then you have cause.* Ioab *sinned wider on the other hand in destroying* Davids Absolom, *contrary to his serious charge, yet* Ioab *was pardoned, and yet no brother. I have noted you hitherto inexorable, for your owne publishing of any thing of your owne; whether out of judgement, modesty, curiosity, or melancholy, I judge not: but when others have adventured them with fruit and acceptance*

ceptance into the light, I have ſeene you reſt content with the publique good. The like leave I have taken, expecting the like ſucceſſe, aſſuring you and my ſelfe of the generall welcomneſſe and uſefulneſſe hereof to all whom it concernes, which are the greateſt number of the land, even ſo many as have any reference to Seſſions and Aſſiſes, if not all ſorts of Chriſtians. Only I feare that the corruption of our times is growne ſo groſſe and Eglon-like, that it doth not Ehud-like enough ſharpen the points, and ſend them home to the hilt, that they may reach to the quick. I had my ſelfe added thereto a project and perſwaſion for the redreſſe of many abuſes crept into offices and officers, having ſpent ſo much time in the ſtudy of the Law, and

execution of ſome offices, as made mee weary of the errours I ſaw, and heartily wiſh the reformation of them; but fearing I have learned too much bluntneſſe and plumpneſſe of ſpeech among the Lutherans, which is here as prime a quality as ſmoothneſſe with you, as alſo loath to meddle out of mine orbe, in my ſecond thoughts I ſuppreſſed it. And ſo wiſhing unto this, many diligent, conſcionable, and ingenuous Readers and Appliers, and to them Gods bleſſing and the fruit intended, I take my leave. From Elbing in *Pruſia.*

Your Brother in the fleſh, in the
Lord, and in the worke
of the Miniſtery,

NATH: WARD.

A PEACE-OFFRING TO GOD

For the bleſsings wee enjoy under his Majeſties Reigne; with a Thankeſgiving for the Princes ſafe returne, on Sunday the 5. of *October*. 1623.

In a Sermon preached at Manitree in Eſſex, on Thurſday the 9. of *October*, next after his Highneſſe *happy arrivall*.

By SAMVEL WARD *of Ipſwich*.



LONDON,
Printed for *Iohn Griſmond*, and are to bee ſold in *Ivie Lane* at the Signe of the *Gunne*. 1635.

TO THE KINGS MOST SACRED MAIESTIE.

THE Altar of Incenſe was compaſſed about with a Crowne of pure Gold. Gratitude *is a rich, and royall vertue beſt beſeeming the beſt Princes, which have the beſt meanes to expreſſe, and the moſt cauſe to*

excite them thereunto. The meaneſt ſubject following the Mill, may bee as thankefull as the greateſt Monarch ſitting upon the Throne. But betweene the effects of their thankes there is as broad a difference, as betweene the acts of a Giant, and a Creeple, whoſe fortitude may yet bee equall. A private man praiſeth God upon a ten-ſtringed, a King upon a ten-thouſand-ſtringed Inſtrument, upon the lowd-ſounding Organs, having ſo many millions of pipes, as there bee men to whom

whom his Authority or Example reacheth. The fruits of Constantine, Theodosius, and such good Emperors gratitudes, have beene Religion planted and promoted, Churches erected, Idolatrie suppressed, wholsome Lawes enacted, and executed, which makes Divines doubt whether such Kings were well advised,[a] though much applauded in Storie, who upon victories obtained, not laid downe onely, but wholly laid off their Crownes, and resigned their Kingdomes to God, not con-

a Elethan Rex Ethiopum. Niceph. li. 17. Fernandus Rex Castilia. Rodoricus de rebus Hispanicis, lib. 4. Fox To. 1. Martyrolog.

ſidering they might better have paid their thankes to him in kind, as Kings; then in private devotions, as Monks. David *was therefore a man after Gods heart, not becauſe a King, but becauſe a thankefull King: the ſweet Singer of* Iſrael, *not for his Poetry, or Muſicke, but for his gratefull Hymnes compoſed and ſung to Gods praiſe upon every freſh occaſion; and he cals upon Princes and Rulers three times in one verſe, becauſe they have three times the cauſe that Subjects have, who*

who have but a ſingle ſhare in thoſe bleſſings, which joyntly meet in the head of Soveraignty. Hee often puts the thorne to his Breaſt, as if he found ſome oblivion there, or unwillingneſſe: [b] yea he often calls upon the Angell, either implying the worth of the worke, or elſe that the beſt alacrity may admit excitation. Alphonſus, that renowned King, in a ſpeech to the Popes Embaſſadour, profeſſeth hee did not ſo much wonder at his Courtiers ingratitude to him, who had raiſed ſundry of them

b Aug. in Pſal. 145. Quaſi tacentes invenerit Angelos hortatur qui tamen nunquam tacuerunt.

c Æneas Sylvius, lib. 4. dedictis Alphonſi.

them from meane to great Estates, as at his owne to God. How acceptable an offering shall this be to God, if it may kindle the least sparke, or rather blow those Coales already flaming in your Royall Brest, or testifie our gratefulnesse to him for his infinite, old and and new favours to your Majesties Person, and thereby to your kingdomes. For all defects in it, the Title pleads Pardon and Acceptance: Even God himselfe allowed a Female in Peace Offerings, not admitted in other kinds

Gra-

Gratitude *hath set a price upon* **meane** *Presents. The forme of a Sermon will not disparage the subject-matter. The best monuments of* Constantines *government, is a gratefull Sermon, recorded at large by* Eusebius *in his tenth, whose blessed, and much honoured dayes, God make yours equall, and exceed in length and happinesse. So humbly and heartily prayes.*

Your Majesties most loyall
and thankefull Subject,

SAM: WARD.

A PEACE-OFFERING TO GOD:

Or,

A thankeſgiving for the Princes ſafe returne.

1. Thess. 5. 18.

In all things give thankes, for this is the will of God in Chriſt Ieſus our Lord towards you.

MAy an Herauld find out a rich Coat of Armes ungiven, then may a Divine meet with a profitable ſubject unhandled. *Gratitude*, a vertue whoſe beautie ſo equally blaſeth in the eyes of all, whoſe name ſounds ſo pleaſantly in the eares of all, whoſe

Virtutum lauditiſſima, &c. Sen.

Basil entituleth an Homilie of giving thankes, but the subject-matter is of bearing afflictions cheerfully.

whose contrary is so odiously censured of all, to whom hath it bin beholding for so much as a small tract or sermon? What Divine hath bestowed so much cost upon it, as to acquaint us with the Nature, Kinds, Canons, and Motives of it? Men I confesse, had the use of Logicke before the Art was penned; and so *David* the King of all gratefull persons, with other the servants of God in all ages have in abundant measure expressed their thankefulnesse; yet no man will deny, but that rules and directions orderly collected, and compiled, do much conduce to a more lively and certaine practise, then wilde and unguided affections, & such helpes Gods Spirit in ordinary despiseth not.

All that I shall upon this sudden and extraordinary cause of publick thankes undertake, is to bee as the Wheele to the Bird, which with its course noyse sets better Musicke on worke; and out of this short Text of Gratitude, endeavour to bring some light to the duty enjoyned, *Give thankes.*

Secondly, to shew the extent of it's matter, *In all things.*

3. To

3. To enforce the practiſe from this motive of motives. *For this is the will of God in Chriſt Ieſus our Lord.*

Fourthly to bring it home, and apply it, *Towards you.*

In handling wherof, if I ſhall procure any whit the more tribute of thankes and praiſe to God, I ſhall attaine that which is the Queene of all cauſes, the end of my labour; yea, that which is the Queene of all ends, Gods glory.

Give thankes. The nature and grace of thankefulneſſe conſiſts in a kindly reflection of honor upon the Benefactor for the benefit received. Looke what perfection a ſolid Body gives to the Sun beames, which having obſcurely paſſed thorow the tranſlucent aire, are by it made to rebound with a ſpreading increaſe of their luſtre and heate: looke what ſuch an Eccho as the ſeven fold porch of *Thebes* is to the ſound of a Trumpet, ſuch is thankfulnes to the Benefactor. And therefore in reference to Parents is the ſum of piety; to Equals, of amity and humanity; to God, of Religion: yea, the very prime and ſum of all vertues and duties, becauſe it moſt

most directly and fully promotes and acthieves that which is the end and scope of all the Creators workes and gifts, *His glory: Hee that prayseth me honoureth me:* and contrariwise, *they glorified not God, neither were they thankefull.*

Psal. 50.

Rom. 1.

To discusse here these Schoole-*Quæries*, whether it be a part of commutative or distributive Iustice, whether a generall vertue or speciall, distinct or confounded with Piety and Iustice: whether voluntary or bounden; whether of debt and by Law, or meere honesty; whether the innocent or the penitent be more obliged; whether it may ad-equate or surpasse the benefit, were to trouble your heads with frigid subtilties, in stead of warming your hearts with profitable matter. A thankfull man had rather by ten times learne how to discharge this bond of needfull dutie, then to untie these knots of curious wit.

Vide Thomam secunda secundæ quæstione centesima sexta.

To such a one I content my selfe to give the old Tripartite rule, let him see that his *soule*, his *tongue*, and his *Life* beare their parts, discharge their seve-

Corde, ore, opere, Bradwerd lib. 2. c. 23.

ral

rall offices in glorifying God, that ſo his thankes being *Cordiall*, *Oreall*, and *Reall*, they may bee compleat and accepted of God. And firſt let them make ſure of the firſt, eſpecially, when hee hath to doe with God, the Maker, Searcher, and Iudge of Spirits; who in theſe kinds of Offerings loves the fat, and the inwards: the deeper and hollower the belly of the Lute or Violl is, the pleaſanter is the ſound: the fleeter, the more grating and harſh in our eares: the voice which is made in the mouth, is nothing ſo ſweet as that which comes from the depth of the breaſt. *Sing with grace in your hearts* is the beſt tune to all the *Pſalmes*, without which if one could deſcant with the voice of an Angell, he were but as the ſound of a tinckling Cymball. The very *Alpha* and *Omega*, the principall and totall of our thankes with God, is as *Bernard* ends his Epiſtles, and Counſels to one that enquired of him what God required of man, *Give me thy heart*, or keepe all to thy ſelfe. If *Benjamin* come not, all the reſt may ſtay behind. Vnleſſe there-

Conſcientia, lingua, vita. Aug. in Pſal. 148.

Levit. 3.

By how much ſpring water is better then plaſh water, by ſo much handy, hearty, then wordy thanks.

Tota estimatio ad animum redit. Sen.

Psal. 103.

therefore you meane to offer the sacrifice of fooles, and the lips of calves; begin and end as *David* his Psalmes, *My soule praise thou the Lord.* Take also *Davids* Commentary, *And all that is within me prayse his holy name.* The first worke is of the understanding to judge of the worth of the benefit, to consider the unworthinesse of the receiver, to study a *Quid retribuam.* A foole cannot, and a proud man will not bee thankefull; the first, because hee cannot estimate and weigh in the ballance of Iudgement, the value of the favour conferred upon him, or through melancholly conceitednesse will not see what God hath done for him. The second, because hee conceives it no more, if not lesse than his due and desert, which is the reason that an Hereticke overweening the strength of his naturals, or the merit of his workes, cannot bee thankefull; which taught *Prosper* wittily and wisely to entitle his Poems, *Contra ingratos*, without further naming the adversaries of Gods grace. A rash man cannot bee thankefull, who for a fit only and brunt, sends

up an extemporary *God bee thanked*, whereas hee ought fixedly, and seriously to study and devise how hee might cast most honour upon his good God for his bounty to him.

The second care must be had of the memorie, that a deepe impression bee made, frequent refreshing and refrication be used with *Davids* watchword, *My soule forget not all his benefits*, which made him write downe his passions, and give his Psalmes the title of *Record*, or *Remembrance*. Oblivion is so farre from excusing, that it selfe is the worst kind of Ingratitude, excluding all hopes of future thankes, and arguing a sleight esteeme of favours past, which so soone have set them behind backe, and out of sight in some blind corner of the mind. Our Memory is a naturall Mother to injuries, a Stepmother to benefits: for the helpe whereof our gratefull forefathers were wont to erect Pillars and Monuments, stampe Coines give names to places, dedicate Dayes, and keepe anniversary Feasts, that so they might preserve a *Vestall* fire in their breasts, and not serve God

with a flash of joy and blaze of thanks. A third worke is the warmth of the affections, which if dead and cold, how can any fumes of *Incense* ascend? Excesse of joy and gladnesse is insteed of thankes, which the neerer it comes to a rapture and extasie (such an one as *Peter* was in, when hee wot not what he said; or the *Iewes* comming out of captivitie, faring as one in a dreame) the more pleasing it is unto God, though it expresse it selfe in abrupt and exorbitant passions and gestures, such as *Davids* dauncing unseemely in foolish *Michols*, but most comely and Kingly in Gods eyes.

These acts of the soule are often all that God requires, but alwayes the best fountaine and spring of thankes, which sets the price upon the Offering; and makes the Turtle of the poore as welcome as the Oxe of the rich, the Cruse and Mite of the Widdow more worth then the Rivers of Oyle, and treasures of the wicked.

All this is but intrinsicall and immanent thankes; but Gods favours are too great for one mans heart to comprehend

prehend or requite: and therefore hee will not have them die in the breaſt of one man, and lie buried in ſilent admiration, but requires a tranſitive expreſſion and publication of them. How many aids and witneſſes doth *David* ſummon to aſſiſt him in this worke, the mountaines to leape, the floods to make a noiſe, the Hils to clap their hands: and which of his muſicall Inſtruments doth he not call upon? Sundry helpes and ſignes of thankefulneſſe hath Nature and Art found out and uſed; ringing of Bels, diſplaying of Banners, Pompe and Feaſting, Lights and Fires, which while ſome condemne, they come neere his fault that asked, *What meaneth this waſte?* yet are all theſe but a poore and ſenſeleſſe kind of ſacrifice performed by reaſonleſſe Deputies, if the thankes determine and end in theſe without more ſignificant expreſſion. Cheere of the countenance, geſtures of the body, leaping and dauncing are but dumbe ſhewes: the beſt Interpreter of the mind is the tongue, the glory of man and glorifier of God. *My tongue ſhall tell of thy*

wondrous acts, and my lips shall never cease to publish thy praise. This was all the fee Christ expected for his cures, *Goe and tell what God hath done for thee.* Words seeme to be a poore and sleight recompence, but Christ (saith *Nazianzene*) called himselfe the *Word*, and good words comming from a good heart are of great account and force with God and man.

David envied the Birds that might in their kinds sing Gods praise in his Courts, and in imitation of them, who set themselves on the highest tops of trees whence their notes may be furthest heard, hee laboured to spread Gods praises in the greatest Congregations, in *Sauls* Court, in all companies he came in, in the Temple it selfe. By speech one mans heart convaies into another the cheerly conceptions and passions of his soule, and so multiplies praise, and sets others on worke to blesse God with him; and the more the merrier; and the more mirth the more thankes; the greater the flocke, the cheerelier noise; the fuller the Quire, the lowder the Musicke, and one

one cheerly Bird often ſets all the flocke a chirping; one man ſhowts, and the whole Hoſt followes. *Iohn* heard a voice from the Throne, ſaying, Praiſe yee our God, all his Servants ſmall and great; and immediately a noyſe as of many waters, and mighty Thunderings, ſaying, HALLELV-IAH for the Almighty raigneth.

Yet becauſe ſpeech in tranſient, and of life for the preſent onely: the pens and writings of thankefull men have beene of ſingular uſe to tranſmit and covey unto Poſteritie the noble Acts of God: one generation teaching another to keepe like praiſes in ſtore, that Gods thankes may bee immortall in ſucceſſion, and propagation. Such fruit may our Statute have in after ages, penned for the perpetuation of Gods invaluable deliverance from the Helliſh-powder-plot, were it as duely read as it was providently enacted.

When wee have given God good words, it remaines that wee give him not words alone, but our reall obedience, preferred by God to all our ſacri- *Gregorius moralium ultimo. cap. 12.*

Per victimæ caro aliena, per obedientiam, propria voluntas macletur.

fices: ſlay not our beaſts, but our beaſtly luſts; give him not our goods, but our ſelves; not any dead, but a living and reaſonable ſacrifice. He that in way of thankefulneſſe yowes and performes the mortification of one darling ſinne, the addition of one good dutie, pleaſeth God better then *Salomon* with his twenty thouſand Beeves and Sheepe. Would wee know then how wee ſhould perfect our thankes, walke we with God, let us doe righteouſneſſe, abound in Almes and Prayer; better our Piety and Charity, increaſe the workes of our callings, bring forth more fruit in our kinds: for with ſuch ſacrifices God is moſt honoured and beſt pleaſed. The ancient and wonted thankes after victories and bleſſings, were reformation of vices, removall of Idols, ſanctions and executions of good Lawes, releaſe of debts, bounty to the poore. The life of thankefulneſſe conſiſts in the lives of the thankefull; otherwiſe it is but as one ſhould ſing a good ſong, with his voice, and play a bad one on his Inſtrument, which would make but a blacke *Sanctis,*

Non ſola vox ſonet, ſed et mores conſonent verbis factaque concordent, quando cantas

ctis, and become ſuch Saints. He that ſaith, *God bee thanked* with his mouth, and his life remaines reprobate to every good worke, hath the ſhew of thankes, but the power of ingratitude, and is neere the curſe of the Fig-tree, full of leaves, and emptie of fruit; for God is not mocked with words. Wherefore, O thou vaine man, juſtifie thy words by thy workes, and thou ſhalt be bleſſed in thy deeds, and God, by the poore, bleſſed for them, who hath himſelfe no need or profit of our workes: but as great men, turnes over his fees and thankes to his poore Followers and Servants, and tels us in plaine termes, he reckons that done to himſelfe, which is done to the leaſt of his; and ſmels as ſweet a ſavour of *Cornelius* his almes, as of his prayers, and counts himſelfe as much honoured by a good houſe-keeper, as by a Church-frequenter: but beſt by him that is both in truth, and from faith. A * new Song becomes not the old mans mouth, and let him ſing a new ſong that leads a new life, and thats the beſt harmony, and makes the beſt Muſicke in Gods eare. *In*

Halleluiah manum porrigas eſurienti. Aug. in Pſal. 149.

**Canticum novum & vetus homo male concordant, cantet canticum novum qui nova eſt creatura, qui novam præſtat obedientiam Aug. in Pſal. 149. cui lingua tua laudes Dei cantillat cujus vita ſacrilegium exhalat. Idem in Pſal 23.*

In all things. Now I have ſhewed how thou mayeſt and muſt be thanke-full; if thou aske me wherein, or for what, I will aske thee, what thou haſt of thine owne, and what of right and deſert? If nothing, then *In all things give thankes.* Wee have heard that a thankefull man needs a good Iudgement: but wee ſhall ſee that he needs no invention, if his heart be in tune, all things will bring matter to hand. *Gratitude* is as large as Logicke, that hath for his object things that are, and that are not. There be favours Privative, and favours Poſitive; there bee good things beſtowed, and evils kept from us; yea, the very evils that doe betide us are turned to our good, and therefore we are bound to give thanks in all, and for all. Not with a collective thankes by lumpe and wholeſale, with a *God be thanked for all his benefits,* but diſtributively keeping a Bill of the particulars, and duely thanking as wee daily receive them. This diſtribution is beſt made by a juſt gradation and ſcale of diſcretion, aſcending in our thankes according to the degrees of his favours.

Firſt,

Firſt, hee will bee praiſed in all his creatures, whereof wee have the ſight or the uſe, even as if wee had a propriety in them: for every one of us have no leſſe benefit by the Sunne and Aire, then if wee ſaw and breathed alone. The *Hebrewes* have a Canon, that God would be praiſed in the leaſt Emmet or Gnat, but magnified in the Elephant and Leviathan; admired in the Sunne, Moone, Starres, Comets, Earthquakes, Thunders, and ſuch extraordinary workes: the praiſe of his wiſedome and power lies aſleepe, and dead in every Creature, till man actuate and enlives it. The Heavens and the Earth, and all things therein are ſaid to praiſe God; that is, (ſaith *Auguſtine*) when thou conſidereſt their order and beauty, and praiſeſt the invifible Creator, they praiſe him with thy underſtanding and thy voice, which have none of their owne, but are dumbe and ſenſeleſſe.

Raymundus in Theologia naturali.

Auguſt. in Pſal. 48. tua voce clamat, &c.

In all the workes of his provident adminiſtration: and here let publike bleſſings have the precedencie in thy thankes. It's not onely ſelfe-love, but want

want of judgement, that makes fooles prize a Domeſticall and private welfare before the Common wealth, and the good of the Kingdome, which is in it ſelfe the greater, and would in the long runne be greater to the particular man. Is any coſt beſtowed on the private Cabbin, comparable to the ſaving of the whole Ship? The very Heathens rejoyced more in their Countries good then in their owne. Let Chriſtians much more praiſe God for their Kings, Princes, and Rulers, by whoſe wiſe government they may live a quiet life under their Vines and Figtrees, and in all honeſty and godlineſſe worſhip God in their Chappels and Churches.

In all thy perſonall favours: among which the privative challenge a place; that is, ſuch evils as paſſe by and over thee. Famous is the Story of the good Biſhop, that ſeeing a Toad by the way, lift up his heart unto God, that made him not ſuch a creature. And *Chryſoſtome* wills us to walke into Hoſpitals and Lazar-houſes, that by the ſight of others miſeries, we may be occaſioned

Chryſoſt. ad Stagirium. Epiſt. 3.

ned to thanks for our owne freedome. Every man that ſees another ſtricken and himſelfe ſpared, is to keep a Paſſe-over for himſelfe.

In all the croſſes that doe befall us; yea, happily more then in them wee count and call bleſſings; to call for afflictions we have no Preſident, or Precept in Scripture; but to praiſe God for them, ſtore of both: to count it exceeding joy becauſe of the exceeding gaine; to count it an honor that we are counted worthy to ſuffer, as the Diſciples that leaped and ſung after their ſcourgings; and in this Theame *Baſil* ſpends all his Sermon, which he entitles giving of thankes in all things.

In all the gifts of God, whether for neceſſity or pleaſure, of Nature or of Grace, temporall or eternall, more for neceſſities, than for delicacies, more for thy bread and water, than for thy wine and oyle, for thy clothes, than for thy lace and ornaments, for thy health more than thy wealth, for thy good name above thy jewels, the goods of thy ſoule above all goods. *Plato* obſerved this order in his thankes, that hee was

was a man, a Grecian, an Athenian, and *Socrates* his Scholler. *Alphonſus*, that hee was a King, a Philoſopher, and a Chriſtian: *Theodoſius*, more that he was a member of Chriſt in his Church, than head of the Empire: *Paul* beſt of all, *Bleſſed bee God that hath bleſſed us with ſpirituall bleſſings in heavenly things:* one ſpirituall is better than all corporall, and one eternall, than all temporall.

In all thy ſpirituall bleſſings, preparations, preventions, excitations, motions, acts, confirmations, conſummations, give all to the praiſe of his grace by which thou art that thou art; chiefly in thoſe thou haſt moſt wanted, and earneſtly begged, in theſe let thy prayſes anſwer thy prayers. *Samuel* and *Auguſtine*, children of many prayers and feares, were alſo children of many prayſes and thankes.

In all and above all, for him that is All in All, thanks and prayſes. For hee is worthy who hath redeemed us, and made us Kings and Prieſts unto himſelfe, and if thanks be the will of God in Ieſus Chriſt towards us, then ſure I

am

am it is his will, that all thanks be given him for Ieſus Chriſt, in whom all the promiſes are Yea, and Amen.

In all things, in all times, and in all places; ſo the very Context implies: pray alwayes in all things give thanks. Wiſh with *Epictetus*, thou wert of the Nightingales unwearied ſpirit, ever to be ſinging day and night, at leaſt with *Bernard* imitate the other Birds, which morning and evening at the riſe and ſetting of the Sun omit not to praiſe their Creator. Theſe muſt be conſtant, ſet, and inviolable times. Occaſionall times are when benefits are newly received, which otherwiſe ſoone waxe ſtale, and putrifie as Fiſh: no part of the thanke-offering might be kept unſpent til the third day. *Hezekiah* wrote his Song the third day after his recoverie: *The living ſhall praiſe thee as I doe this day.* And if hee had beene as ſpeedy in his thankes after his deliverance from *Aſhur*; it may be (ſaith *Lavater*) his Plate had never been carried into *Babylon*. All dayes of proſperity and mirth are ſeaſonable for thanks, as Birds ſing more in cleere dayes than in gloo-

Isidor. in Levit. Theodoret.

gloomy: Let him that is ſad, pray; and hee that is merry, give thankes. The Iewes three ſolemne feaſts were to be kept in three cheerefull ſeaſons; the Paſſeover, at the firſt riping of corne; Whitſontide, at the firſt reaping; Tabernacles at the end of Harveſt. God loves a cheerefull Giver. Chriſt willed his Paſſion ſhould be remembred when our ſpirits are refreſhed with bread and wine. *I will take the cup of Salvation, &c.* Our joy, which otherwiſe is a ſlippery paſſion, is then ſafe and ſanctified, when it brings forth thankeſgiving.

Were it not now ſuperfluous to ſay, to whom this thankes ought to be given? To whom, but to him of whom we have all things? Yet wee had rather change the name, and ſhift the debt to any ſave the right Creditor, aſcribing events to the Nature, Deſtinie, and Fortune, rather than to the living God; which is as if one ſhould ſay, he ought no money to *Seneca*, but to *Lucius Annius*, which are but blind names of the ſame man. What is more common then to rob God to pay the

Inſtru-

Inſtrument? The Fiſher ſacrificeth to his Net, the Husbandman will thanke his Dunghill for his croppe, rather than him that gives the increaſe. God allowes ſome praiſe to the Inſtrument. The ſword of God, and the ſword of *Gideon*: but when he heares us give more to the meanes then to the Author, hee is jealous, and offended more juſtly then *Saul* with the people, for ſinging of *Davids* ten thouſand, and *Sauls* thouſand. Let *Salomon* have his thouſand, and the keeper of the Vine two hundred. *Adrian* and *Verus* Emperours of old, *Selimus* and *Ferdinand* of late, are taxed in Hiſtorie for erecting Monuments of victory to their horſes, forgetting the *Lord of Hoſts*. Let us learne of *Paul* in right downe termes, in all things to bleſſe the Father of our Lord Ieſus Chriſt. Cant 3.

Thus all things invite us to thankes; and yet *Paul* foreſeeing our backwardneſſe and excuſes, oppoſeth to them all the will of God in Ieſus Chriſt: *For this is the will of God.* The ungratefull like unto the ſluggard, is wittie in finding

out pretexts and pretences, making a clogge to hinder, of that which should bee his goad to quicken him. Gods name hee will tell you, excels all thankesgiving, his blessings are innumerable, and why should hee attempt impossibilities? and yet the same man in seeking of wealth and honour, will shoot at the fairest marke, though hee take up his arrow short. Here unlesse he may doe all, hee will doe nothing at all: but Gods will is thou shouldst doe thy good will, and hee will accept thy will for the deed. And if thou shouldest say in thy heart, What addition shall my praise make to his honour, that is infinite and selfe-sufficient? was hee not as happy before there was a man or Angell to praise him, as since? I might answere with a Schooleman, hee counts it an increase *ad extra*, in the notice and glory of his attributes, though *ad intra*, in the perfection and excellencie of them hee cannot increase. But I had rather answere with our Apostle, *It is his will.* But wee have need of his benefits; if hee will allow us the profit, we may well allow him

Nec deterior si vituperatur, nec melior si laudatur. Bernard.

Raymundus de naturali. Theolog.

him the praiſe; our emptineſſe cals for the one, and to his fulneſſe belongs the other. *Bradwardine* as thankefull an Engliſh heart as ever wrote, knits and unties the knot thus, Why ſhould I goe about to pay that debt which is unpayable, and by paying whereof I run further in debt; for the grace and heart, the will and abilitie to be thankfull is his gift; and for that I muſt bee further obliged, as *David* when hee built the Temple. But God forbid, ſaith hee, that I ſhould entangle mine heart in this chaine of Ingratitude, and break aſunder this my bond of thankes, becauſe I cannot unlooſe it? let mee rather know this to be my happineſſe, to whom I owe much, to owe more; to be as deepe in his Bookes as I can, who loves to water where hee plants, to heape favour upon favour, till hee overcome us with favour; to him let me bee ever owing, and ever paying, never diſcharged, but ever becomming more and more thankefull, till I be wholly transformed into thankefulneſſe, and when all is done, account my ſelfe indebted and unprofitable.

Bradward. de cauſa dei, lib 3. cap. 23. Gratiſſimis gratitudinis vinculis alliger ut gratior, & gratior ſim tandemq; in gratias gratiſſimè transformer.

For this is Gods will in Ieſus Chriſt. Gods will hath binding authority enough, but he addes a winning word, his *will in Chriſt*, commending the dutie to us from God by that lovely Name. The force of the perſwaſion is, as if God ſhould ſay to us, Behold, I have ſo loved you, as to give you my Sonne, and with him all things; and what returne doe I expect? what is my will, but that in all things you give me thankes in his Name. Thankes is my will, and pleaſeth my will, as ſweet odours doe mans noſtrils. Gratitude needs not, as other Vertues, Letters teſtimoniall, or commendatory. *David* often tels us, it is comely and lovely enough of it ſelfe. Prayer is profitable, but praiſe is honourable: to Aske is a troubleſome thing, and a mendicant word implying want, and therefore comes hardly and harſhly from us; but praiſe becomes the Angels, yea the Sonne of God, and therefore ſhould bee welcome to us. It is a grace and praiſe to him that gives, as well as to him to whom it is given. How renowned in all Story hath beene the

Moleſtiſſimum iſtud verbũ Rogo. Sen.

the practiſe of this vertue in *David* to *Ionathans*, *Abimelechs*, and *Barzilla's* poſteritie; in *Ioſeph* to his parents, in *Hannah* (more honoured for being the Author of a Song, then the Mother of a Sonne) in *Cromwels* to *Freſcobald*, *Agrippa* to *Thaumaſtus* ſervant for a cup of cold water in his troubles; *Egelred* to the Swine-heard; yea in brute beaſts, [a] in Lyons, [b] Dragons, Eagles, and Faucons, in Elephants, Fiſhes, Dogs: the contrary, moſt hatefull in *Iudas*, *Achitophel*, *Pharaohs* Butler, *&c.* not actionable, or finable by any legall or ſet mulct, as ſufficiently cenſurable, but deſerving, and left to exceſſe of hatred by Gods Iudgement, and ſo generally reputed of all, the ſumme of all diſgrace; the worſt, yea all that can bee ſaid of a man; ſay this and ſay all; the maine ſinne of the Apoſtate Angels, and damned Spirits. Thankes the chiefe, if not the whole worke of the glorified Seraphims, who vent and ſpend all their burning fire in the flames of Gods praiſe. How cheerefully ſhould wee redeeme time to this bleſſed worke? which becauſe it

Fox Tom. 1.
a *Agell. li. 19. cap. 5.*
b *Pierius. l. 19. Strabo lib. 5. Philarchus apud Athenæū. Geſnerus, &c.*

Sic illud meditatio frequens in hoc ſæculo quod opus erit in futuro. Aug. Pſal. 148.

it is too large to bee done in this ſpan-long life, it ſhall ever bee doing in that eternitie. What like evidence hath a Saint of Gods free and princely Spirit reſiding in his heart and tongue to this Frankincenſe, and free worke, wherein our ingenuitie is beſt tried, not extorted from us by our owne neceſſities, as prayer; not exacted by Law, or drawne by ſhame or penaltie from us, but voluntary, and therefore beſt teſtifying us to bee of Gods willing people: which grace, where he gives, ſurely hee will conferre more of all kinds. For where doe men delight to ſow, but in fertile ſoyles, where they reape moſt? Where doe Muſitians delight to ſound their Inſtruments, but where the *Eccho* multiplies them moſt in their returne? But our profit is too ſordid a motive for this liberall vertue. Thankes is not thankes, if bribing and eying future favour, if any thing more then the praiſe of paſt bountie, though there ſhould never bee need or receipt of any more afterwards. But our dulneſſe hath need of all ſpurres. *David* the Nightingale of Iſrael, ſets many a thorne

thorne to his breaſt, that vigilant Cock clappeth oft his owne wings. An ingenuous child deſires no more but to know what his father loves. *Iſaak*, if his diet bee knowne, ſhall bee ſure of Veniſon enough: and if *Saul* take delight in *Davids* Harpe, hee ſhall not want Muſike. A gratefull Courtier deſires but to know what the will and pleaſure of his Soveraigne is: and this is enough, and above all other bonds to a man ſenſible of the benefits of Creation and Redemption. What elſe is the difference and preheminence of the Goſpell above the Law, but Thankes the one, and Debt the other? Which made *Vrſinus* judiciouſly give his Booke of Obedience and good workes the title of *Gratitude*: which who ſo ſleights or neglects, undoes and diſſolves the whole bond of perfection, not of Humanitie alone, but of all Chriſtianitie. GOD abhorring all that wee can doe with other reſpect or end, bidding the proud man and his merits periſh, done in way of deſert or pay; onely accepting that which is done in the name of CHRIST, in way of

thankefulneſſe for him and his merit, who is the Altar which ſanctifies and graceth the gold and the gift, to the hornes whereof it is beſt binding with the cords of thankes all our offerings: who is the great Maſter of Requeſts, having a golden Violl ready to offer up, and commend to his Father all the Incenſe of his Saints, and to give a ſweet odour and perfume unto them, making the leaſt Cup of water tendered in his name, of precious account, without which all is abominable: And therefore hee that would ſet a ſpeciall gloſſe upon his ſacrifice of thankes, let him with the acknowledgement of his vileneſſe (as *David*, *Who am I and my people?*) crave acceptance in his name, in whom God is well pleaſed: for *this is his will in Chriſt Ieſus our Lord, &c.*

That *Thanks* in *Theſſ.* and generall, is Gods will, it is now out of queſtion: but there is yet another clauſe in my Text, *Towards you*, which bids us ſearch, what is Gods will in *Hypotheſi*, in particular. *Towards us*: even to uswards of this Nation, this Aſſembly, towards thee and me, all and every one of

of us joyntly and ſeverally. Firſt, it is requiſite that wee take good notice of our Receipts, and then ballance them well with our Returnes; and ſo ſhall we ſee our Arrerages beſt, and what remaines for us to doe. Marke we adviſedly what our owne Writers, Hiſtorians, Poets, uſually applaud in our Nation; how they extoll our Climate, our Soyle, our native Commodities, our Policies, Lawes, Orders, Peace, Plentie, Proſperitie, terming us *Albion, quaſi Olbion*; *Angli, quaſi Angeli*. Can too much in truth bee ſpoken to the praiſe of Gods bounty, and blot of our Ingratitude? How hath hee lifted us up to Heaven, ſevered this Iland with the ſeas of his Mercies from all the world beſides, and bordering kingdomes round about, ſetting it as a Queene in the middeſt of them, to heare newes of warres, peſtilence, bloodſhed, and deſolations, not to feele the leaſt diſturbance from within and without, ſcarce to heare a Dog barke againſt it's long continued peace, unmatchable in preſent or paſt examples. Above all, what a golden Candleſtick hath

hath hee placed in it, furniſhed with oyle and lamps, I would I could ſay in every ſhaft and pipe of it; but ſo as I may well reſemble it to a bright skie in a cleare evening ſparkling with ſtars, though not in every part, yet in every Zone and quarter of it. What times can tell of the like light, learning, preaching, knowledge? Oh that I could ſay practiſe and thankefulneſſe anſwerable. What an hedge or wall of fire and protection hath God made about us? what glorious ſalvations from forraigne invaſions, from domeſticall treaſons, ſuch as will ſcarce bee credible to after ages. Was *Iſrael* it ſelfe ever honoured with more? To all theſe, when for a while of late wee were in a dampe of griefe and feare in the abſence of our *Prince* for a ſeaſon; how ſuddenly hath hee blowne over that cloud? how ſpeedily and happily hath he returned him, that wee fare as people in a dreame, can ſcarce tell how to beleeve our ſelves, or how to expreſſe our joyes enough: how hath he filled our hearts with gladneſſe! Oh that I may be able truely to ſay, our tongues

1588. 1605. *Factum eſt hoc à Domino mirifico in conſiliis, magnifico in operibus, & eſt mirabile in oculis noſtris.*

tongues with praiſe, and our lives with duties. In this freſh and laſt favour of his, hee deales mee thinkes with us as Creditors with ſlow Debtors, where they have adventured much, they will ſometime ſhoot another arrow in hope to find and make good their former loſſes; as *Seneca* counſels his *Ebutius* to imitate the husbandman, who never leaves husbanding and manuring the barren ground, till hee make it fertile, to heape benefit on benefit, till he awaken his unthankefull friend, overcome him with kindneſſe, and in the end by ſome welcome good turne excite his dulneſſe, and extort thankes by that for all the former from him. I would I were as ſure God ſhould ſpeed of his end, as I am ſure this is his end, to put us to the bluſh for our former ingratitude, to win us at length to pay our debts and vowes unto him. Some, and ſundry of all ſorts great and meane he hath, I doubt not, among us, gratefull obſervers and receivers of his bleſſings, like a few berries after the ſhaking of a tree, which makes him forbeare to lay the Axe to the root for a while:

while: but the common thankes which he reapes at the hand of the multitude, is luke-warmneſſe, and Neutralitie at the beſt; in many lingrings after Superſtition and Idolatry; in the worſer ſort, deſperate ſwearing, diſſolute Sabbath keeping, brutiſh drunkenneſſe, and uncleanneſſe, falſhood in dealings till all burſt againe, vanity in faſhion following, without ſhame or modeſty. Theſe are the dregs of our times, and blots of our feaſts, which if not amended may not a withdraught of all Gods favours, a remoovall of his Candleſtick, the worſt of all plagues, be as certainely foreſeene, and foretold, as if Viſions and Letters were ſent us from Heaven, as to the ſeven Churches of *Aſia*? But I hope better things of our better ſort, and loue as little as may be to have mine eye and finger upon ſuch ſores, wiſhing wee might ſee ſuch a Booke-fire as wee read of *Acts* 17. made of all our clandeſtine Libels, ſeditious and malecontented Pamphlets. I ſpeake not againſt the precious balme of reproofe, no not oyle of Scorpions: let the righteous ſmite us with plaine

plaine and faithfull rebukes, and ſuch ſmitings ſhall not wound the body, or breake the head, but ſhew us our defects without rancor and malice, powring in no poyſon and venome, but oyle and wine to heale our wounds, to excite us to thankefulneſſe worthy the bleſſings heaped and renewed daily upon us; and what is the beſt thankes, but nationall and perſonall amendment of life? and what thankes is enough, what Hecatombs of ſacrifices are ſufficient for a God that hath done ſo much for us, and yet ceaſeth not to doe us good? I would know of the moſt ingratefull man what hee can require of us more then he hath richly and abundantly deſerved, were it to halfe, yea to all the wealth of the Kingdome? I take not upon me to preſcribe particulars. But ſuppoſe he ſhould exact of us this particular, which I dare ſay would highly pleaſe him, and would I am ſure be a moſt worthy and needfull fruit of our gratitude to him. I will not mention a Ceremoniall, circumſtantiall, ſuperfluous matter of forme and order, but a neceſſary ſubſtantiall amends of

of what all confeſſeto be amiſſe: a proviſion I meane, of a ſufficient maintenance andminiſter in every pariſh of the Kingdome, a righting of what Popery hath wronged, a Reſtitution of what Religion firſt conſecrated, Superſtition miſplaced, covetouſneſſe wholly alienated and impropriated. This could not in likelihood but prove a cure to all the maladies ſpirituall and temporall, a diſpelling of our Ægyptian fogs, a diſperſing of the Frogs that yet remaine as thornes in our ſides, a quickning to all good workes of pietie and charitie, a goad and ſpur to all kinds and fruits of thankefulneſſe that God can require of us. Have I ſpoken of more then he requires, or we need, or of that which is impoſſible? the laſt will be the onely plea, but withall the plea onely of our ingratitude and infidelity, not diſabillitie. Is it harder now to reſtore, then at firſt to give? When God ſtirred up his peoples affections, their Princes and Prieſts were faine to ſet mortmaines and bounds to their bounty, and ſtay their hands from giving more. What were a Sub-

a Subſidie or two for God and his Church? If God give us hearts, wood and the ſacrifice will ſoone be found, and brought to hand; and till this bee done, a juſt brand of Ingratitude lies upon us. It's impoſſible for any explication to extend to every particular. If every ſoule would ſtudie thankefulneſſe, God would direct to the beſt duties. If every Engliſhman would kindle a Bone-fire in his owne heart, how would the flame breake out, and ſhine abroad, and the ſmoake aſcend up to the Heavens? If every thankefull man would take up his Harpe, and ſing and play with his tongue and hand a new ſong of thankes, how loud and full melodie would it make, what joy would be on the earth, yea in the heavens to ſee our thankefulneſſe and amendment. It is but every mans labour to ſweep before his owne doore, and every mans Fagot to this fire, and the worke were done and God pleaſed. *Give unto the Lord*, you Potentates, *glory and ſtrength*: give unto the Lord yee ſonnes of the mighty, worſhip and praiſe due to his Name! You houſe of *Aaron*,

Aaron, and you that serve him in his Courts, praise yee the Lord, and stirre up others to praise him. Let *Israel* and all that feare him say, *his mercy endureth for ever.* What ever others shall doe, *My soule praise thou the Lord.*

A Post-

A POST-SCRIPT to the Reader.

A Thankefull man is worth his weight in the gold of Ophir. Could I bee as thankefull as I ought to be, which, ſure I am, I never ſhall be, yet can the thankes of a meane man, procure but meane honour to God. Could I be as thankefull as is poſſible for any one man to bee, yet ſingle thankes is like a ſingle voyce, which makes but ſimple Muſicke. But could I ſtirre up thankefull intentions and affections in every Reader, for example, in thy heart,

whoſe eye is now upon this adviſe, then wouldſt thou alſo endeavour to worke the like in others; and ſo a ſmall number by multiplication might proove a large ſumme: as a great debt is often payd by a collection from many hands, which one poore mans ability could never have reacht unto. That we may be aright thankefull, it is requiſite that with one eye wee obſerve our Sins and evils both publike and perſonall; and with the other our favours and bleſsings, that the one may acquaint us with our unworthineſſe; the other may prevent malecontented ungratfulneſſe. Many a man would bee much more thankefull than hee is, if he had but an hint of excitation and help of direction: as many a Scholler, if he hath but a few Heads of Cõmon places, would bee rich in obſervations,

tions, which for want of ſuch a ſleight helpe vaniſh in the reading, and periſh in the meditating. Behold therefore, I give thee here a regiſter or Inventory, which J wiſh thee to keepe, and uſe as a Table of thankes due to God in kind, and negligently by thee payd. Which when thou peruſeſt, thou muſt under every Head in the ſpace left of purpoſe, record not all and every favour, which is impoſſible, but the moſt memorable and thank-worthy; putting a ſpeciall Selah *of thankes upon them, as* David *upon his deliverance from the Beare, Lyon, and* Goliah. *It cannot but revive thy memory, and quicken thy affections, ſo often as thou ſhalt ſeriouſly revew it.*

A thankefull mans *Calender.*

Publicke. CONsider in what times and places the lot of my life hath fallen. In what Kings raigne, in what Nation, in what Towne, under what Magistracie, and Ministery.

Domesticall. What Parents, Schoolemasters, and Tutors? what wife, children, and servants hath God blessed me withall?

Personall and Privative. What sickneſſe have I beene delivered from? what dangers, casualties by Sea or Land? what suits and vexations by law or otherwise?

Positive, Corporall. What measure of health, and strength of body?

Externall What Talents of Wealth, Birth, Office, Authority, Repute?

Mentall. What faculties of Vnderstanding, Memory? what helps of Arts, Sciences, Education, &c.

When

When and how my converſion to God was wrought? what aſſurance of Gods love in Chriſt, what peace and joy in the holy Ghoſt, &c.

What progreſſe, growth, and increaſe have I made in grace, and in good duties of my place and calling.

What victory over tentations, and ſpeciall Sins, old and inveterate cuſtomes of evill?

When thou haſt written down ſome particulars, then Miniſter theſe Interrogatives between God and thy ſelfe, to thy conſcience.

What times formerly, or now uſually, do I take to ponder and take notice of Gods bleſſings? what daily obſervation make I of them? how many hours ſpend I weekely or monthly in revolving the memory of them? what occaſion take I to ſpeake of them in company, to Gods glory rather than mine owne oſtentation?

What

What gaine have my talents brought in to my Maſters bankes?

What benefit have my brethren by them? of what uſe is my life, parts of mind and body, &c. to my Countrey, Church, or Common-wealth?

What Almes and good deeds have I done, or intend to doe?

What ſhall I render to God for all his benefits? how ſhall I adde to my former thankfulneſſe? what good ſervice may I doe him more than I have, that men may glorifie my heavenly Father?

Brad-

Bradwardini grata ad Deum Precatiuncula, lib. 3. De cauſa Dei.

DA mihi mendicanti & miſero, qui tuus ſum magis quam meus, imo non meus ſed tuus, ut tibi patri luminum cujus dona gratuita ſunt omnes boni motus, actus, habitus, carentiæ malorum actuum, bona poſitiva, privativa, gratias, quæ mihi poſsibiles ſunt agam maximas gratiſsimus. Da ut facilius corde & opere faciam quam ore proferam. Da iterum atque iterum precor nihil ut mihi dulcius ſit & delectabilius quam hæc effectuoſiſsimè affectuoſiſsimè adimplere, inceſſantir ſemper ſed ubique ab æterno in æternum. Amen.

Quoties tentatio ſuperatur, periculum declinatur, vitium ſubjugatur, annoſa & inveterata animi paſsio ſanatur, laqueus deprehenditur, aut multum cupita virtus obtinetur, toties perſonare debet vox laudis ad ſingula beneficia. Bernardus in Cant. Serm. 1.

Anguſt. in Pſal.

Quid eſt, tota die impleatur os meum laudibus? *Sine intermiſſione te laudem, in proſperis quia conſolaris, in adverſis, quia corrigis, antequam eſſem quia feciſti, quum eſſem quia ſalutem dediſti, quum peccaſſem quia ignoviſti, &c.*

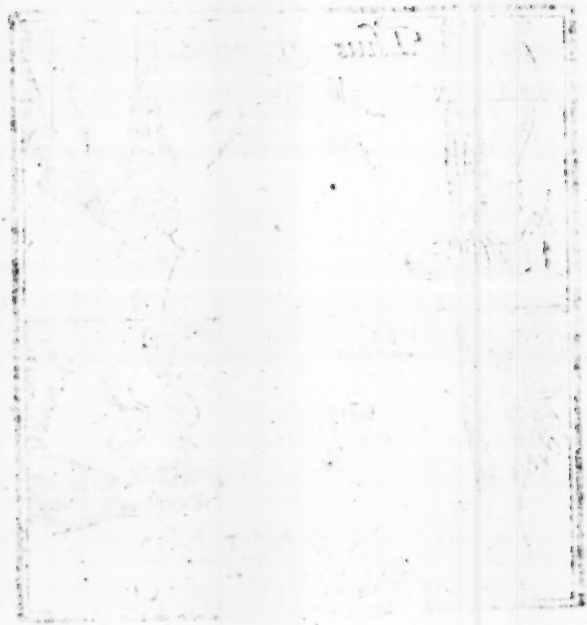
FINIS.

WOE TO DRVNKARDS.

A Sermon by SAMVEL WARD Preacher of *Ipſwich.*



LONDON,
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WOE TO DRVNKARDS.

PROV. 23. ver. 29, 32.

To whom is Woe? To whom is Sorrow? to whom is Strife? &c.
In the end it will bite like a Serpent, and ſting like a Cockatrice.

SEer, art thou alſo blind? *Watchman*, art thou alſo drunke, or aſleepe? Or hath a Spirit of ſlumber put out thine eyes? Vp to thy Watch-tower, what deſcryeſt thou? Ah Lord! what end or number is there of the vanities which mine eies are weary of beholding? But what ſeeſt thou? I ſee men walking like the tops of trees ſhaken with the winde, like Eſay 21.

like masts of Ships reeling on the tempestious Seas. Drunkennesse, I meane, that hatefull Night-bird; which was wont to wait for the twi-light, to seeke nooks & corners, to avoid the howting and wonderment of boyes and girles; Now as it were some Eglet to dare the Sun-light, to fly abroad at high noone in euery street, in open Markets & Faires without feare or shame, without controle or punishment, to the disgrace of the Nation, the outfacing of Magistracy & Ministry, the utter undoing (without timely prevention) of health and wealth, Piety and Virtue, Towne and Countrey, Church & Cõmon wealth. And dost thou like a dombe dog hold thy peace at these things, dost thou wᵗʰ *Solomons* sluggard fould thine hands in thy bosome, and give thy selfe to ease and drowsines, while the envious man causeth the noisomst & basest of weeds to overrun the choisest *Eden* of God? Vp & arise, lift up thy voice, spare not and cry aloud. What shal I cry? Cry, woe and woe againe unto the Crowne of pride, the drunkards of *Ephraim*. Take up a Parable, & tell them, how it stingeth

Esay 5. 11, 22.
Esay 28 1.
Ioel 1. 5.
Hab 2.
Iames 5.

ſtingeth like the *Cokatrice*, declare unto them the deadly poyſon of this odious ſin. Shew them alſo the ſoveraign Antidot & cure of it, in the Cup that was drunke off by him, that was able to overcome it: cauſe them to behold the brazen Serpent & be healed. And what though ſome of theſe deafe Adders will not bee charmed nor cured, yea though few or none of theſe Swiniſh heard of habituall drunkards, accuſtomed to wallow in their mire, yea deeply and irrecoverably plunged by legions of devils into the dead ſea of their filthines: what if not one of them will be waſhed, and made cleane, but turne againe to their vomit, and trample the pearles of all admonition under feet; yea, turne againe, & rend their reproovers with ſcoffes and ſcornes, making jeſts and ſongs on their Alebench: Yet may ſome young ones be deterred, and ſome Novices reclaimed, ſome Parēts & Magiſtrats awakened to prevent and ſuppreſſe the ſpreading of this Gangrene: And God have his work in ſuch as belong to his grace. And what is impoſſible to the worke of his grace?

Goe

Goe to then now yee Drunkards, liſten not what I, or any ordinary Hedge-prieſt (as you ſtile us) but that moſt wiſe & experienced royall Preacher, hath to ſay unto you. And becauſe you are a dull and thicke eared generation, he firſt deales with you by way of queſtion, a figure of force and impreſſion. *To whom is Woe? &c.* You uſe to ſay, Woe be to hypocrits. Its true, woe be to ſuch and all other witting and willing ſinners, but there are no kind of offenders on whom woe doth ſo palpably inevitably attend as to you Drunkards. You promiſe your ſelues mirth, pleaſure, and jollitie in your Cups; but for one drop of your mad mirth, be ſure of gallons, and tuns of woe, gall, wormewood, and bitterneſſe here and hereafter. Other ſinners ſhall taſte of the cup, but you ſhall drinke of the dregs of Gods wrath and diſpleaſure. *To whom is ſtrife.* You talke of good fellowſhip and friendſhip, but wine is a rager and tumultuous make-bate, and ſets you a quarrelling, and meddling. When wit's out of the head and ſtrength out of the body,

μεγάλη τῆς ἐρωτήσεως ἐνεργεία. Baſil.

dy, it thruſts even Cowards and daſtards unfenced & unarmed into needleſſe frayes and combats. And then to whom are wounds, broken heads, blue eyes, maymed limmes? You have a drunken by-word. Drunkards take uo harme, but how many are the miſhaps and untimely miſ-fortunes that betide ſuch, which though they feele not in drinke, they carry as marks and brands to their grave. You pretend you drinke healthes, and for health, but to whom are all kind of diſeaſes, infirmities, deformities, pearled faces, palſies, dropſies, headaches? If not to drunkards.

Vpon theſe premiſes he forcibly inferres his ſober and ſerious adviſe. Looke upon theſe wofull effects and evills of drunkenneſſe, and looke not upon the Wine, looke upon the blue woundes, upon the red eyes it cauſeth, and looke not on the red colour when it ſparkleth in the Cup. If there were no worſe then theſe, yet would no wiſe man bee overtaken with Wine: as if he ſhould ſay, What ſee you in the Cup or drinke, that countervaileth theſe dreggs that lye in the bottome.

tome. Behold, this is the Sugar you are to looke for, and the tang it leaves behinde. Woe and alas, ſorrow and ſtriefe, ſhame, poverty, and diſeaſes; theſe are enough to make it odious, but that which followeth withall, will make it hideous and fearefull. For *Salomon* duely conſidering that he ſpeaks to men paſt ſhame and grace, ſenſeleſſe of blowes, and therefore much more of reaſons and words, inſiſteth not upon theſe petty woes; which they, bewitched and beſotted with the love of Wine, will eaſily overſee and overleape: but ſets before their eyes the direfull end and fruit, the blacke and poyſonfull taile of this ſinne. *In the end it ſtingeth like the Serpent, it biteth like the Cockatice,* (or *Adder*) ſaith our new Tranſlation.

φάρμακον θανατηφορον φθοροποιον ἀνιατήριον, A charito chenachaſh, veche Siphgnoni taphreſh; *noviſſimo ſub tanquã Serpens mordebit, & tanquã regulus punget Montanus & Mercerus, tanquam* hæmorrhois *vel* dipſas, *Tremellius.*

All Interpreters agree, that hee meanes ſome moſt virulent Serpent, whoſe poyſon is preſent and deadly. All the woes hee hath mentioned before, were but as the ſting of ſome Emmet, Waſpe, or Nettle, in compariſon of this Cockatrice, which is even unto death; death ſpeedy, death painfull,

full, and wofull death, and that as naturally and inevitably, as *Opium* procureth ſleepe, as *Ellebore* purgeth, or any poyſon killeth.

Three forked is this ſting, and three fold is the death it procureth to all that are ſtung therewith. The firſt is the death of Grace, the ſecond is of the Body, the third is of Soule and Body eternall. All ſinne is the poyſon wherewithall the old Serpent and red Dragon envenomes the ſoule of man, but no ſinne (except it be that which is unto death) ſo mortall as this, which though not ever unpardonably, yet for the moſt part is alſo irrecoverably and inevitably unto death. Seeſt thou one bitten with any other Snake, there is hope and helpe: as the father ſaid of his ſonne, when he had information of his gaming; of his prodigalitie, yea, of his whoring: but when hee heard that he was poyſoned with drunkenneſſe, he gave him for dead, his caſe for deſperate and forlorne. Age and experience often cures the other; but this encreaſeth with yeares, and parteth not till death. Whoring is a deep

Vim habẽt præſentaneam ſoporiferam, &c. Remus *in Spicilegijs. Vide etiam.* Senec. Ep. 34. *ubi cum opio, elleboro, veneno ebrietatem comparat.*

Ditch, yet ſome few ſhall a man ſee returne and lay hold on the wayes of life, one of a thouſand, but ſcarce one Drundard of ten thouſand. One, *Ambroſe* mentions, and one have I known, and but one of all that ever I knewe, or heard of. Often have I been asked, and often have I enquired, but never could meet with an inſtance, ſave one or two at the moſt. I ſpeake of Drunkards, not of one drunken; of ſuch who rarely and cauſually have *Noah*-like been ſurpriſed, overtaken at unawares. But if once a Cuſtome, ever neceſſity. Wine takes away the heart, and ſpoiles the braine, overthrowes the faculties and Organs of repentance and reſolution. And is it not juſt with God, that he who will put out his naturall light, ſhould have his ſpirituall extinguiſhed? Hee that will deprive himſelfe of reaſon, ſhould loſe alſo the Guide and Pilot of reaſon, Gods Spirit and Grace: hee that will wittingly and willingly make himſelfe an habitation of Vncleane ſpirits, ſhould not diſpoſſeſſe them at his owne pleaſure? Moſt aptly therefore is it tranſlated by *Tremelius*

De ebrioſo non de ebrio, cuius vivere eſt bibere.

Principia lædit & cædit hominem in fungum & teſtudinem vertit.

melius, Hæmorrhois, which *Geſner* confounds with the *Dipſas,* or thirſtie Serpent, whoſe poyſon breedeth ſuch thirſt, drought, and inflamation, like that of Ratsbane, that they never leave drinking, till they burſt and die withall. Would it not grieve and pittie any Chriſtian ſoule, to ſee a towardly hopefull young man, well natured, wel nurtured, ſtung with this Cockatrice, bewayling his owne caſe, crying out againſt the baſeneſſe of the ſinne, inveighing againſt company, melting under the perſuaſions of friends, yea proteſting againſt all entiſements, vow, covenant, and ſeriouſly indent with himſelfe, and his friends, for the relinquiſhing of it: and yet if hee meet with a companion that holds but up his finger, he follows him as a foole to the ſtocks, and as an Oxe to the ſlaughter houſe, having no power to withſtand the temptation, but in hee goes with him to the Tippling houſe, not conſidering that the Chambers are the Chambers of death, and the Gueſts, the Gueſts of Death; and there hee continues as one bewitched, or conju-

red in a ſpell, out of which he returnes not till he hath emptied his purſe of money, his head of reaſon, and his heart of all his former ſeeming grace. There his eyes behold the ſtrange woman, his heart ſpeaketh perverſe things, becomming heartleſſe, as one (ſaith *Salomon*) in the heart of the Sea, reſolving to continue, and returne to his vomit, what ever it coſt him, to make it his dayly worke. *I was ſicke, and knew it not. I was ſtrucke, and felt it not, when I awake, I will ſeeke it yet ſtill.* And why indeed (without a miracle) ſhould any expect that one ſtung with this Viper ſhould ſhake it off, and ever recover of it againe. Yea, ſo far are they from recovering themſelves, that they infect and become contagious and peſtilent to all they come neere. The Dragon infuſing his venom, and aſſimulating his elfes to himſelfe in no Sin ſo much as in this, that it becomes as good as meat and drinke to them, to ſpend their wits and mony to compaſſe Alehouſe after Alehouſe, yea, Towne after Towne, to tranſforme others with their Circean cups, till

Ver. 34, 35.

till they have made them bruits and ſwine worſe than themſelves. The Adulterer and Vſurer deſire to injoy their Sin alone, but the chiefeſt paſtime of a drunkard is to heat and overcome others with wine, that he may diſcover their nakednesſe, and glory in their foyle and folly. In a word, exceſſe of wine, and the ſpirit of grace are oppoſites, the former expels the later out of the heart, as ſmoake doth Bees out of the Hive: and makes the man a meere ſlave and prey to Satan and his ſnares, when by this poyſon he hath put out his eyes, and ſpoyled him of his ſtrength; hee uſeth him as the Philiſtims did *Sampſon*, leads him in a ſtring whither hee pleaſeth like a very drudge, ſcorne, and make-ſport to himſelfe and his Imps; makes him grind in the Mill of all kind of Sinnes and vices. And that I take to be the reaſon why Drunkenneſſe is not ſpecially prohibited in any one of the ten Commandements, becauſe it is not the ſingle breach of any one, but in effect the violation of all and every one: it is no one Sin, but all Sins, becauſe it

Omne vitium incendit & detegit, obstantem malis conatibus verecundiam removet. Senec. Epist. 84.

Ebrietas in se culpas complectitur omnes.

Musto dolia ipsa rumpuntur, sit vino exæstuante quicquid in imo latet effertur. Idem Ibidem.

is the In-let and sluce to all other Sins. The Devill having moystened and steeped him in his liquor, shapes him like soft clay into what mould he pleaseth: having shaken off his Rudder and Pilot, dashes his soule upon what rocks, sands, and Syrts hee listeth, and that with as much ease as a man may push down his body with the least thrust of his hand or finger. He that in his right wits and sober mood seemes religious, modest, chaste, courteous, secret; in his drunken fits sweares, blasphemes, rages, strikes, talkes filthily, blabs all secrets, commits folly, knowes no difference of persons or sexes, becomes wholly at Satans command, as a dead Organ to be enacted at his will and pleasure. Oh that God would be pleased to open the eyes of some drunkard, to see what a dunghill and carrion his soule becomes, and how loathsome effects follow upon this spiritual death, and sting of this Cockatrice, which is the fountaine of the other two following, temporall and eternall death.

And well may it be, that some such as are altogether feareless and careless

leſſe of the former death, will yet tremble and bee moved with that which I ſhall in the ſecond place tell them. Among all other Sins that are; none brings forth bodily death ſo frequently as this, none ſo ordinarily ſlaies in the Act of Sin as this. And what can be more horrible than to dye in the act of a Sin without the act of repentance? I pronounce no definitive ſentence of damnation upon any particular ſo dying; but what doore of hope or comfort is left to their friends behind of their ſalvation? The Whoremaſter hee hopes to have a ſpace and time to repent in age, though ſometimes it pleaſeth God that death ſtrikes *Cosby* and *Zimri* napping, as the Devill is ſaid to ſlay one of the Popes in the inſtant of his adultery, and carry him quicke to hell. The ſwearer and blaſphemer hath commonly ſpace, though ſeldome grace, to repent and amend: and ſome rare examples ſtories afford, of ſome taken with oathes and blaſphemies in their mouthes. The thiefe and oppreſſor may live, and repent, and make reſtitution as *Zacheus*: though I

have ſeen one ſlaine right out with the timber he ſtole halfe an houre before; and heard of one that having ſtolne a ſheepe, and laying it downe upon a ſtone to reſt him; was grin'd and hang'd with the ſtrugling of it about his neck. But theſe are extraordinary and rare caſes. God ſometimes practiſing Marſhall Law, and doing preſent execution, leſt fooles ſhould ſay in their hearts, there were no God, or Iudgement: but conniving and deferring the moſt, that men might expect a judge comming, and a ſolemne day of Iudgement to come. But this Sin of Drunkenneſſe is ſo odious to him, that hee makes it ſelfe Iuſtice, Iudge and Executioner, ſlaying the ungodly with misfortune, bringing them to untimely ſhamefull ends in bruitiſh and beaſtiall manner, often in their owne vomit and ordure; ſending them ſottiſh, ſleeping, and ſenſleſſe to hell, not leaving them either time, or reaſon, or grace to repent, and cry ſo much as *Lord have mercie upon us.* Were there (as in ſome Cities in *Italy*) an Office kept, or a Record and Regiſter by every

ry Coroner in ſhires & Counties, of ſuch diſmall events which God hath avenged this Sin withall, what a volume would it have made within theſe few yeares in this our Nation? How terrible a Theater of Gods Iudgements againſt Drunkards, ſuch as might make their hearts to bleed and relent, if not their eares to tingle, to heare of a taſte of ſome few ſuch noted and remarkeable examples of Gods Iuſtice, as have come within the compaſſe of mine owne notice, and certaine knowledge, I thinke I ſhould offend to conceale them from the world, whom they may happily keep from being the like to others, themſelves.

An Ale-wife in *Keſ-grave* neere to *Ipſwich*, who would needs force three ſervingmen (that had beene drinking in her houſe, and were taking their leaves) to ſtay and drinke the three Outs firſt) that is, Wit out of the head, Money out of the purſe, Ale out of the pot) as ſhee was comming towards them with the pot in her hand, was ſuddenly taken ſpeechleſſe and ſicke, her tongue ſwolne in her mouth, never

ver recovered ſpeech, the third day after dyed. This Sir *Anthony Felton* the next Gentleman and Iuſtice, with divers other eye-witneſſes of her in ſickneſſe related to mee; whereupon I went to the houſe with two or three witneſſes, inquired the truth of it.

Two ſervants of a Brewer in *Ipſwich*, drinking for a rumpe of a Turky, ſtrugling in their drinke for it, fell into a ſcalding Caldron backwards: whereof the one dyed preſently, the other lingringly, and painfully, ſince my comming to *Ipſwich*.

Anno 1619. A Miller in *Bromeſwell*, comming home drunke from *Woodbridge* (as he oft did) would needs goe and ſwim in the Mill-pond: his wife and ſervants, knowing hee could not ſwim, diſſwaded him, once by intreaty got him out of the water, but in hee would needs goe againe, and there was drowned, I was at the houſe to inquire of this, and found it to be true.

In *Barnwell* neere to *Cambridge*, one at the Signe of the *Plough*, a luſty yong man, with two of his neighbours, and one woman in their company; agreed to

to drinke a Barrell of ſtrong Beere; they drunke up the veſſell, three of them dyed within foure and twenty houres, the fourth hardly eſcaped after great ſickneſſe. This I have under a Iuſtice of Peace his hand neere dwelling, beſides the common fame.

A Butcher in *Haſling-field*, hearing the Miniſter inveigh againſt Drunkenneſſe, being at his cups in the Alehouſe, fell a jeaſting and ſcoffing at the Miniſter and his Sermons. As he was drinking, the drink, or ſomething in the cup quackled him, ſtuck ſo in his throat that hee could not get it up nor downe, but ſtrangled him preſently.

At *Tillingham* in Dengy Hundred in Eſſex, three young men meeting to drinke ſtrong waters, fell by degrees to halfe pints: one fell dead in the roome, and the other prevented by company comming in, eſcaped not without much ſickneſſe.

At *Bungey* in Norfolke, three coming out of an Alehouſe in a very darke evening, ſwore, they thought it was not darker in hell it ſelfe: one of them fell off the bridge into the water

ter, and was drowned; the second fell off his Horse, the third sleeping on the ground by the Rivers side, was frozen to death. This have I often heard, but have no certaine ground for the truth of it.

A Bayliffe of *Hadly* upon the Lords day being drunke at *Melford*, would needs get upon his Mare to ride through the street, affirming (as the report goes) that his Mare would carry him to the Devill; his Mare casts him off, and broke his necke instantly. Reported by sundry sufficient witnesses.

Company drinking in an Alehouse at *Harwich* in the night, over against one Master *Russels*, and by him out of his window once or twice willed to depart; at length he came downe and tooke one of them, and made as if he would carry him to prison, who drawing his Knife, fled from him, and was three dayes after taken out of the sea with the Knife in his hand. Related to me by Master *Russell* himselfe, Major of the Towne.

At *Tenby* in Pembrokeshire, a Drunkard being exceeding drunke, brole him-

himſelfe all to pieces off an high and ſteepe rocke in a moſt fearefull manner, and yet the occaſion and circumſtances of his fall ſo ridiculous, as I thinke not fit to relate, leſt in ſo ſerious a judgement I ſhould move laughter to the Reader.

A Glaſier in *Chauncery Lane* in London, noted formerly for profeſſion, fell to a common courſe of drinking, whereof being oft by his wife and many Chriſtian friends admoniſhed, yet preſuming much of Gods mercy to himſelfe, continued therein, till upon a time having ſurcharged his ſtomacke with drinke, he fell a vomiting, broke a Veine, lay two dayes in extreame paine of body and diſtreſſe of mind, till in the end recovering a little comfort, hee died: both theſe examples related to mee by a Gentleman of worth upon his owne knowledge.

Foure ſundry inſtances of Drunkards wallowing and tumbling in their drinke, ſlaine by Carts, I forbeare to mention, becauſe ſuch examp'es are ſo common and ordinary.

A Yeomans Sonne in Northhampton

tonſhire being drunke at *Wellingbo rough* on a Market day, would need ride his Horſe in a bravery over th plowed lands, fell from his Horſe an brake his necke: reported to me by Kinſman of his owne.

A Knight notoriouſly given t Drunkenneſſe, carrying ſometime pailes of drinke into the open field t make people drunke withall; being upon a time drinking with company, woman comes in, delivering him Ring with this Poeſie, *Drinke and die* ſaying to him, This is for you; which he tooke and wore, and within a wee after came to his end by drinking: re ported by ſundry, and juſtified by Miniſter dwelling within a mile of th place.

Two examples have I knowne o children that murthered their own Mothers in drinke, and one notorious Drunkard, that attempted to kill his father; of which being hindered, he fired his Barne, and was afterward executed: one of theſe formerly i print.

At a Taverne in *Breadſtreet* in Lon don.

don, certaine Gentlemen drinking Healths to their Lords, on whom they had dependance; one desperate wretch steps to the Tables end, layes hold on a Pottlepot full of Canary Sacke, sweares a deepe oath; What will none here drinke a health to my noble Lord and Master? and so setting the Pottle-pot to his mouth; drinkes it off to the bottome, was not able to rise up, or to speake when hee had done, but fell into a deep snoaring sleepe, and being removed, laid aside, and covered by one of the servants of the house, attending the time of the drinking, was within the space of two houres irrecoverably dead: witnessed at the time of the printing hereof by the same servant that stood by him in the Act, and helpt to remove him.

In *Dengy Hundred*, neere *Mauldon*, about the beginning of his Majesties raigne, there fell out an extraordinary judgement upon five or sixe that plotted a solemne drinking at one of their houses, layd in Beere for the once, drunke healthes in a strange manner, and dyed thereof within a few weekes, some

ſome ſooner, and ſome later: witneſſed to me by one, that was with one of them on his death-bed, to demand a debt, and often ſpoken of by Maſter *Heydon*, late Preacher of *Maudon*, in the hearing of many: the particular circumſtances were exceeding remarkable, but having not ſufficient proofe for the particulars, I will not report them.

One of *Ayleſham* in *Norfolke*, a notorious drunkard, drowned in a ſhallow Brooke of water with his Horſe by him.

Whilſt this was at the Preſſe, a man 85. yeares old, or thereabout, in *Suffolke*, overtaken with Wine, (though never in all his life before, as hee himſelfe ſaid a little before his fall, ſeeming to bewaile his preſent condition and others that knewe him ſo ſay of him) yet going down a paire of ſtaires (againſt the perſwaſion of a woman ſitting by him in his Chamber) fell and was ſo dangerouſly hurt, as he dyed ſoon after, not being able to ſpeak from the time of his fall to his death.

The names of the parties thus puniſhed

ſhed, I forbeare for the kindreds ſake yet living.

If conſcionable Miniſters of all places of the Land would give notice of ſuch judgements, as come within the compaſſe of their certaine knowledge, it might be a great meane to ſuppreſſe this ſinne, which raignes every where to the ſcandall of our Nation, and high diſpleaſure of Almighty God.

Theſe may ſuffice for a taſt of Gods Judgements. Eaſie were it to abound in ſundry particular caſualties, and fearefull examples of this nature. Drunkard, that which hath befalne any one of theſe, way befall thee, if thou wilt dally with this *Cockatrice*, what ever leagues thou makeſt with Death, and diſpenſations thou giveſt thy ſelfe from the like. Some of theſe were young, ſome were rich, ſome thought themſelves as wiſe as thou; none of them ever looked for ſuch ignominious ends, more than thou who ever thou art: if thou hateſt ſuch ends, God give thee grace to decline ſuch courſes.

If thou beeſt yet inſenſate with wine,

voyd of wit and feare, I know not what further to mind thee of, but of that third, and worſt ſting of all the reſt, which will ever be gnawing, and never dying: which if thou wilt not feare here; ſure thou art to feele there, when the Red Dragon hath gotten thee into his den, and ſhall fill thy ſoule with the gall of Scorpions, where thou ſhalt yell and howle for a drop of water to coole thy tongue withall, and ſhalt be denied ſo ſmall a refreſhing, and have no other liquor to allay thy thirſt, but that which the lake of Brimſtone ſhall afford thee. And that worthily, for that thou wouldeſt incurre the wrath of the Lambe for ſo baſe and ſordid a Sin as drunkenneſſe, of which thou mayeſt thinke as venially and ſlightly as thou wilt. But *Paul* that knew the danger of it, gives thee faire warning and bids thee not deceive thy ſelfe, expreſly, and by name mentioning it among the mortall Sins, excluding from the kingdome of heaven. And the Prophet *Eſay* tels thee, that for it *Hell* hath enlarged it ſelfe, opened it's mouth wide, and without meaſure

1. Cor. 6. 10.

Eſay 5 14.

and

and therefore ſhall the multitude and their pomp, and the jollieſt among them deſcend into it. Conſider this you that are ſtrong to powre in drinke, that love to drinke ſorrow and care away: And be you well aſſured, that there you ſhall drinke enough for all, having for every drop of your former bouſings, vials, yea whole Seas of Gods wrath, never to be exhauſt.

Now, then I appeale from your ſelves in drinke, to your ſelves in your ſober fits. Reaſon a little the caſe, and tell mee calmly, would you for your owne, or any mans pleaſure, to gratifie friend or companion, if you knew there had beene a Toad in the wine-pot (as twice I have knowne happened to the death of drinkers) or did you thinke that ſome *Caſar Borgia*, or *Brutus* had tempered the cup; or did you ſee but a Spider in the glaſſe, would you, or durſt you carouſe it off? And are you ſo ſimple to feare the poyſon that can kill the body, and not that which killeth the ſoule and body ever, yea for ever and ever, and if it were poſſible for more than for ever,

for evermore? O thou vaine fellow, what telleſt thou mee of friendſhip, or goodfellowſhip, wilt thou account him thy friend or good fellow, that drawes thee into his company, that hee may poyſon thee? and never thinkes hee hath given thee right entertainment, or ſhewed thee kindneſſe enough, till he hath killed thy ſoule with his kindneſſe, and with Beere made thy body a carkaſſe fit for the Biere, a laughing and loathing-ſtocke, not to Boyes and Girles alone, but to men and Angels. Why rather ſayeſt thou not to ſuch, What have I to do with you, ye Sons of *Belial*, yee poyſonfull generation of Vipers, that hunt for the precious life of a man? Oh but there are few good Wits, or great ſpirits now a dayes, but will Pot it a little for company. What heare I? Oh baſe and low ſpirited times, if that were true! If wee were falne into ſuch Lees of Time foretold of by *Seneca*, in which all were ſo drowned in the dregs of vices, that it ſhould be virtue and honour to beare moſt drinke: But thankes be to God, who hath reſerved many thouſands of men

Seneca de Beneficiis, lib. 1. ca. 10 quum plurimum meri ſumpſiſſe virtus erit, &c.

men, and without all compariſon more witty and valorous than ſuch Pot-wits, and ſpirits of the Buttery, who never bared their knees to drinke healthes, nor ever needed to whet their wits with wine, or arme their courage with Pot-harneſſe. And if it were ſo, yet if no ſuch wits or ſpirits ſhall ever enter into heaven without repentance, let my ſpirit never come and enter into their Paradice; ever abhorre to partake of their bruitiſh pleaſures, leſt I partake of their endleſſe woes. If yong *Cyrus* could refuſe to drinke wine, and tell *Aſtiages* hee thought it to be poyſon, for hee ſaw it metamorphoſe men into beaſts and carkaſſes: what would hee have ſaid, if hee had knowne that which we may know, that the wine of Drunkards is the wine of *Sodom* and *Gomorrah*, their grapes, the grapes of gall, their cluſters, the cluſters of bitterneſſe, the juice of Dragons, and the venome of Aſpes. In which words, *Moſes* in a full Commentary upon *Solomon*, largely expreſſing that he ſpeaks here more briefly, *It ſtings like the Serpent, and bites like the Cockatrice*: To *Deut.32. 33.*

the which I may not unfitly adde that of *Pauls*, and thinke I ought to write of ſuch with more paſſion and compaſſion, than hee did of the Chriſtians in his time, which ſure were not ſuch monſters as ours in the ſhapes of Chriſtians, *Whoſe God is their belly*, (whom they ſerve with drinke offerings) *whoſe glory is their ſhame, and whoſe end is damnation.*

What then, take wee pleaſure in thundering out hell againſt Drunkards? is there nothing but death and damnation to Drunkards? Nothing elſe to them, ſo continuing, ſo dying. But what is there no helpe nor hope, no Amulet, Antidote or Triacle, are there no preſidents found of recovery? *Ambroſe* I remember, tels of one, that having beene a ſpectacle of Drunkenneſſe, proved after his converſion a paterne of ſobriety. And I my ſelfe muſt confeſſe that one have I knowne yet living, who having drunke out his bodily eyes, had his ſpirituall eyes opened, proved diligent in hearing and practiſing. Though the pit be deepe, merie and narrow, like that Dungeon in

Qui ludibrium fuerat ebrietatis, factus eſt poſtea ſobrietatis exemplum. Amb. de Heſ.

into which *Ieremy* was put, yet if it pleaſe God to let downe the cords of his divine mercy, and cauſe the party to lay hold thereon, it is poſſible they may eſcape the ſnares of death. There is even for the moſt debauched drunkard, that ever was, a ſoveraigne medicine, a rich triacle of force enough to cure and recover his diſeaſe, to obtaine his pardon, and to furniſh him with ſtrength to overcome this deadly poyſon, fatall to the moſt: Aud though wee may well ſay of it as men out of experience doe of quartane agues, that it is the diſgrace of all morall Phyſick, of all reproofes, counſels and admonitions. Yet is there a ſalve for this ſore, there came one from heaven that trode the Wine-preſſe of his Fathers fierceneſſe, drunke off a cup tempered with all the bitterneſſe of Gods wrath, and the Devils malice, that hee might heale even ſuch as have drunke deepeſt of the ſweet cup of ſinne. And let all ſuch know, that in all the former diſcovery of this poyſon, I have onely aimed to cauſe them feele their ſting, and that they might with earneſt eyes

Magna medicina tollit peccata magna. Am-

behold the Braſen Serpent, and ſeriouſly repaire to him for mercie and grace, who is perfectly able to eject even this kind, which ſo rarely and hardly is throwne out where once hee gets poſſeſſion. This ſeed of the Woman is able to bruſe this Serpents head. Oh that they would liſten to the gracious offers of Chriſt! if once there bee wrought in thy ſoule a ſpirituall thirſt after mercie, as the thirſty-land hath after raine, a longing appetite after the water that comes out of the Rocke, after the blood that was ſhed for thee; then let him that is a thirſt come, let him drinke of the water of life without any money; of which if thou haſt tooke but one true and thorow draught, thou wilt never long after thy old puddle waters of ſinne any more. Eaſie will it bee for thee after thou haſt taſted of the Bread and Wine in thy Fathers houſe, ever to loath the huskes and ſwill thou wert wont to follow after with greedineſſe. *Cant.* 8. 2. The Lord Chriſt will bring thee into his mothers houſe, cauſe thee to drinke of his ſpiced wine, of the new wine of

of the Pomegranate: Yea, he will bring thee into his Cellar, ſpread his Banner of love over thee, ſtay thee with flagons, fill thee with his love, till thou beeſt ſicke and overcome with the ſweetneſſe of his conſolations. In other drinke there is exceſſe, but here can be no danger. The Devill hath his invitation, *Come, let us drinke*; and Chriſt hath his *inebriamini*, *Be ye filled with the ſpirit.* Here is a Fountaine ſet open, and proclamation made. And if it were poſſible for the brutiſheſt Drunkard in the world to know who it is that offereth, and what kind of water he offereth; hee would aske, and God would give it frankly without money, he ſhould drinke liberally, bee ſatisfied, and out of his belly ſhould fully ſprings of the water of life, quenching and extinguiſhing all his inordinate longings after ſtolne water of ſin and death.

Cant. 2, 4.

Habet Deus ſuum inebriamini, &c. Bernard. in Cant.

All this while, little hope have I to worke upon many Drunkards, eſpecially by a Sermon read (of leſſe life and force in Gods ordinance, and in it owne nature, then preached) my firſt drift

drift is, to ſtirre up the ſpirits of Parents and Maſters, who in all places complaine of this evill, robbing them of good ſervants, and dutifull children, by all care and induſtry to prevent it in their Domeſticall education, by carrying a watchfull and reſtraining hand over them. Parents, if you love either ſoule or body, thrift or piety, looke to keepe them from the infection. Lay all the barres of your authority, cautions, threats and charges for the avoyding of this epidemicall peſtilence. If any of them be bitten of this Cockatrice, ſleepe not, reſt not, till you have cured them of it, if you love their health, husbandry, grace, their preſent or future lives. Dead are they while they live, if they live in this ſin. Mothers, lay about you as *Bathſheba*, with all entreaties; What my ſonne, my ſonne of my loves and delights, Wine is not for you, &c.

My next hope is, to arouſe and awaken the vigilancie of all faithfull Paſtors and Teachers. I ſpeake not to ſuch Stars as this Dragon hath ſwept downe from heaven with its tayle: for of

of ſuch the Prophets, the Fathers of the Primitive, yea, all ages complaine of. I hate and abhorre to mention this abomination: to alter the Proverbe, *As drunke as a Begger*, to a Gentleman is odious; but to a Man of God, to an Angell, how harſh and helliſh a ſound is it in a Chriſtians eares? I ſpeake therefore to ſober Watchmen, *Watch and be ſober*, and labour to keepe your Charges ſober and watchfull, that they may bee ſo found of him that comes like a thiefe in the night. Two meanes have you of great vertue for the quelling of this Serpent, zealous preaching and praying againſt it. Its an old received Antidote, that mans ſpittle, eſpecially faſting ſpittle, is mortall to Serpents. Saint *Donatus* is famous in ſtory for ſpitting upon a Dragon that kept an high way, and devoured many paſſengers. This have I made good obſervation of, that where God hath raiſed up zealous Preachers, in ſuch townes this Serpent hath no neſtling, no ſtabling or denning. If this will not doe, *Auguſtine* enforceth another, which I conceive Gods and Mans

Vt Serpens hominis qua tacta ſalmis, diſperit, ac ſeſe mandendo conficit ipſa. Lucretius: vide etiam Ophilium & Geſnerum, &c.

Mans lawes allow us upon the reaſon he gives: If *Paul* (ſaith hee) forbid to eate with ſuch our common bread in our owne private houſes, how much more the Lords body in Church aſſemblies: if in our times this were ſtrictly obſerved, the Serpent would ſoone languiſh and vaniſh. In the time of an Epidemicall diſeaſe, ſuch as the Sweating, or Neezing ſickneſſe, a wiſe Phyſician would leave the ſtudy of all other diſeaſes to find out the cure of the preſent raging evill. If *Chryſoſtome* were now alive, the bent of all his Homilies, or at leaſt one part of them ſhould be ſpent to cry downe drunkenneſſe, as hee did ſwearing in *Antioch*: never deſiſting to reprove it, till (if not the feare of God, yet) his importunity, made them weary of the ſinne.

Such *Anakims* and *Zanzummims*, as the ſpirituall Sword will not worke upon, I turne them over to the Secular Arme, with a ſignification of the dangerous and contagious ſpreading of this poyſon in the veines and bowels of the Common-wealth. In the Church and

and Chriſt his name alſo, intreating them to carry a more vigilant eye over the dens and burrowes of this Cockatrice, ſuperfluous, blind, and Clandeſtine Ale-houſes, I meane the very peſt houſes of the Nation: which I could wiſh had all for their ſigne, a picture of ſome hideous Serpent, or a paire of them, as the beſt Hieroglyphick of the Genius of the place, to warne paſſengers to ſhun and avoid the danger of them. Who ſees and knowes not, that ſome one needleſſe Ale-houſe in a countrey Towne, undoes all the reſt of the houſes in it, eating up the thrift and fruit of their labours; the ill manner of ſundry places, being there to meet in ſome one night of the weeke, and ſpend what they have gathered and ſpared all the dayes of the ſame before, to the prejudice of their poore wives and children at home; and upon the Lords day (after evening Prayers) there to quench and drowne all the good leſſons they have heard that day at Church. If this goe on, what ſhall become of us in time? If woe be to ſingle drunkards, is not a Nationall

Pinge duos angues.

Nationall woe to bee feared and expected of a Nation overrun with drunkenneſſe? Had wee no other ſinne raigning but this (which cannot raigne alone) will not God juſtly ſpue us out of his mouth for this alone? We read of whole countries waſted, diſpeopled by Serpents. *Pliny* tels us of the *Amyclæ*, *Lycophron*, of *Salamis*; *Herodotus* of the *Neury*, utterly depopulate and made unhabitable by them. Verely, if this Cockatrice multiply and get head amongſt us a while longer as they have of late begun, where ſhall the people have ſober ſervants to till their lands, or children to hold and enjoy them. They ſpeake of drayning Fens; but if this evill be not ſtopped, wee ſhall all ſhortly be drowned with it. I wiſh the Magiſtracy, Gentry, and Yeomanry would take it to ſerious conſideration, how to deale with this Serpent, before hee grow too ſtrong and fierce for them. It is paſt the egge already, and much at that paſſe, of which *Auguſtine* complaines of in his time, that hee ſcarce knew what remedy to adviſe, but thought it required the meeting of a generall

ἐγὼ δ' ἐπαινῶ μᾶλλον ἐκείνους ὅστι τὰ

generall Counell. The beſt courſe I thinke of, is, if the great perſons would firſt begin through reformation in their owne families, baniſh the ſpirits of their butteries, abandon that fooliſh and vicious cuſtome, as *Ambroſe* and *Baſil* cals it, of drinking healths, and making that a ſacrifice to God for the health of others, which is rather a ſacrifice to the devill, and a bane of their owne. I remember well, *Sigiſmund*, the Emperours grave anſwer, wherein there concurred excellent wiſedome and wit (ſeldome meeting in one ſaying) which he gave before the Councill of *Conſtance*, to ſuch as propoſed a reformation of the Church to begin with the *Franciſcans* and *Minorites*. You will never doe any good (ſaith hee) unleſſe you begin with the *Majorites* firſt. Sure till it bee out of faſhion and grace in Gentlemens tables, butteries, and cellars, hardly ſhall you perſwade the Countrey-man to lay it downe, who as in faſhions, ſo in vices will ever bee the Ape of the Gentry.

If this helpe not, I ſhall then conclude

ὑποτυπώματα τῆς κακῶν ἐκκοπῆς. *Ælian. lib. 14. cap. 27.*

Tanta potentis hujus mali, ut ſanari prorſus ſine concilij autoritate non poſſit. Aug. Ep. 64 ad Aurelium. Bibamus pro ſalute Imperatorum, comitum. Oh ſtultitiam, vitium ſacrificium putant. Amb. de Helia. & c Baſil. Hom contra Ebrioſ.

clude it to bee ſuch an evill as is onely by ſoveraigne power, and the Kings hand curable. And verely next under the word of God which is omnipotent, how potent and wonder-working is the word of a King? when both meet as the Sunne, and ſome good ſtar in a benigne conjunction, what enemy ſhall ſtand before the ſword of God and *Gideon*? what vice ſo predominant which theſe ſubdue not? If the Lyon roare, what beaſt of the forreſt ſhall not tremble and hide their head? have we not a noble experiment hereof yet freſh in our memory, and worthy never to die, in the timely and ſpeedy ſuppreſſion, of that impudent abomination of womens manniſh habit, threatning the confuſion of ſexes, and ruine of modeſty? The ſame Royall hand, and care the Church and Commonwealth implores for the vanquiſhing of this poyſon, no leſſe pernicious, more ſpreading, and prevailing. Take us theſe little Foxes, was wont to bee the ſuit of the Church, for they gnabble our Grapes, and hurt our tender branches: but now it is become more ſerious.

Where the word of a King is, there is power. Eccle. 8. 4.

ſerious. Take us theſe Serpents, leſt they deſtroy our Vines, Vinedreſſers, Vineyards and all. This hath ever been royall game. How famous in the ſtory of *Diodorus Siculus*, is the royall munificence of *Ptolomy* King of Ægypt, for proviſion of nets, and maintenance of Huntſmen, for the taking and deſtroying of Serpents, noxious and noiſome to his countrey. The like of *Philip* in *Ariſtotle*, and of *Attilius Regulus* in *Aulus Gellius*. The Embleme mentioned at large by *Plutarch*, engraven on *Hercules* ſhield, what is it but a Symboll of the divine honour due to Princes following their *Herculean* labours, in ſubduing the like *Hidraes*, too mighty for any inferior perſon to take in hand? It is their honour to tread upon *Baſilisks*, and trample *Dragons* under their feet. *Salomon* thinkes it not unworthy his Pen to diſcourſe their danger.

A royall and eloquent Oration is happily and worthily preſerved in the large volume of ancient writings, with this title, *Oratio magnifici & pacifici Edgari Regis habita ad Dunſtanum*

Excerpta ex Hiſtoria Nicholai Harpſfeldi Archiep. Cantuarienſis. Vide Tomum 13. Bibliothecæ patrum

Archiep. Epiſcopos, &c. The maine ſcope whereof is, to excite the Clergies care and devotion for the ſuppreſſing of this vice for the common good. Vndertakers of difficult plots promiſe themſelves ſpeed and effect, if once they intereſt the King and make him party. And what more generally beneficiall can bee deviſed or propoſed then this, with more honour and leſſe charge to be effected, if it ſhall pleaſe his Majeſtie but to make triall of the ſtrength of his temporall and ſpirituall Armes. For the effecting of it, if this helpe not, what have we elſe remayning, but wiſhes and prayers to caſt out this kind withall? God helpe us. To him I commend the ſucceſſe of theſe labours, and the vanquiſhing of this *Cockatrice*.

FINIS.

THE HAPPINESSE OF PRACTICE.

By SAMVEL WARD, Bachelor in Divinitie, and Preacher of *Ipſwich*.

LONDON,
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To

THE VVORSHIPFVLL, THE BAILIFES, BVRGERS, AND COMmonaltie of the Towne of IPSVVICH.



Peech requires preſence, writings have their uſe in abſence, Sermons are as ſhowers of Raine that water, for the inſtant; Bookes are as Snow that lies longer on the earth: theſe may preach, when the Author cannot, and which is more, when he is not. Ziſca *deſired his skinne might ſerve the* Bohemians

in their Warres, when his body could no more doe it. Such is my affection towards you, that I ever desire to be sounding in your eares, and putting you in mind of these things, in season, out of season, in absence, in presence, whiles I remaine in this Tabernacle, and what I may, even after dissolution. For which purpose, I have improoved a little leisure, occasioned against my will, to whet upon you the scope and fruit of all my former labours, whose they are, and whose I am. To whom should I wish happinesse but to you, whose happinesse shall redound upon mine owne head, and well doing bee put upon mine owne account? and what other can bee your happinesse, but to be doers of what you are knowers? One halfe of the Scriptures I have handled among you, endeavored

red to acquaint you with the whole Counſell of God: and what is now the top of all my ambition, but to make you Doers, of what you have beene Hearers? Wherein conſiſts the delight of a Husbandman? not in his plowing, ſowing, or carting, but to ſee the Furrowes crowned, and Barnes filled with the fruit of his labours. * When wee preach, wee ſow the ſeed; when we ſee good deſires, then the Corne ſprouts up; when the people begin to doe well, then it blades: but when they are abundant in good workes, then are the Eares laden with Corne; when ſtedfaſt and perſevering to the end, then are they ripe for Gods Barne. It was a pride in Montanus to overweene his Pepuza, and Tymium, two pelting Pariſhes in Phrygia, and to call them Hieruſalem,

* Quum deſideria bona concipimus, ſemen in terram mittimus; quum vero opera recta incipimus, verba ſumus; quum ad profectum boni operis creſcimus, adſpicam pervenimus; quum in ejuſdem boni operis perfectione ſolidamur, bonum frumentum in ſpica proferimus. Greg. in hom. Πέπουσαν καὶ Τυμιον Ιερουσαλὴμ ὐνομασας. Euſeb. l. 5. cap. 17.

as if they had beene the only Churches in the world. But this is the commendable zeale of every true Paſtor, to adorne his owne Lot, and to wiſh his Garden as the Eden *of* GOD. *Such ſhall you be, if* GOD *ſhall pleaſe to water the meanes you have, with the dew of his Spirit, to continue and increaſe your love to hearing and doing; to the muzling of the mouthes of all ſcoffers and ſcorners at Profeſſion, to the joy, crowne, and eternall happineſſe of your owne ſoules, and ſuch as God hath made watchmen over them, and of me the unworthieſt of the reſt:*

SAMVEL WARD.

THE HAPPINESSE OF PRACTICE.

JOHN 13. 17.

These things if you know, happy are you if you doe them.

THE fastning Naile of the chiefe Master of the Assemblies, the Great Sheapheards Pegge, driving home, and making sure, all his former counsels, chosen as a farewell cloze, making and leaving a deepe impression of all his deeds and sayings, as the last strong and loud knole of a Bell, that ends all the Peales going before: A Text that puts life into all other Texts, urging the life of them, which is the practice of them, and is

and is therefore aptly and duely pronounced by many at the end of their Sermons: A Sermon upon which text the world hath as much need of, as of any one yet extant; the multitude of them, as Statutes and Proclamations, wanting yet one to enforce the obſervation of the reſt. The neceſſitie of doing, was the ſcope of our Lords ſolemne and uncouth action, of girding himſelfe with a Towell, riſing from his Magiſteriall Seate, waſhing and wiping his Diſciples feete. Hee had indeed two other by-ends, one myſticall, intimated in his Dialogue with *Peter*, typifying the great end of his deſcent from heaven, and begirting himſelfe with our Fleſh, *viz.* that hee might totally waſh our ſoules in the Bath of Iuſtification once for all, and partially in the Laver of Regeneration ſo often, as wee foile our feete in the mire of this world by daily ſinnes of infirmitie. The other Morall, to ſet his Diſciples a patterne of humilitie and love, ſtooping to the meaneſt Offices of mutuall ſervice, without emulation or affectation of prioritie, which

ἐν ὅλῳ λούτρῳ ἐν ποσὶν νίψῳ.

which he foreſaw, would elſe bee the bane of their ſacred function. But his third and moſt principall aime, was by this his both verball and reall ſtrange kind of leſſon, to learne them not ſo much what they knew not, as the uſe of doing that they knew, elſe would words onely have ſerved the turne, and not ſo much adoe have needed, but he firſt does the things, and then expreſſes his intent, *Theſe things if you doe, &c.*

In this conditionall benediction obſerve, firſt the object, on which Happineſſe is conferred, and to which it is confined. *Theſe things.* Secondly, the two Actes required hereto; *If you know: If you doe:* chiefely, the chiefe of them is, *If you doe:* To which happineſſe is fore-annexed ſpecially: *Happy are you if yee doe, &c.*

Theſe things.) The knowledge and practiſe of theſe things onely, bleſſeth theſe maine Arch-myſteries of Faith, and theſe divine and cardinall vertues of love and humilitie, ſymbolized in their ablution, and not the doing or knowing of all the naturall, morall, and

and manuall Sciences in the world beſides.

If one knew all the Circle of learning, and knew, as was ſaid of *Berin-garius*, all that was knowable, all the rules of Policie, ſecrets of State, myſteries of trading, and could execute them all; yet in his ſuch knowing and doing hee might not bleſſe himſelfe, were not happy, nor ſo to bee reputed of Chriſtians. The right placing or miſplacing of Happineſſe, is the Rudder of a mans life, the fountaine of his well or ill doing; according to which men take their markes, and ſhoot right or wrong, all the actions of their lives. Hee that admireth in his heart, and bleſſeth with his mouth, any other Idoll of Good, in ſtead of this onely true good, muſt needs miſſe of his end, and be a miſerable man, groſly miſtaking his markes, as ſilly countrey people, that oftentimes give termes of Honours and Majeſties to meane perſons. So doe moſt people, when they transferre this tranſcendent word, and ſtately thing, *Happineſſe*, unto any ſhadow of skill, ſave of theſe things,

to

to which it is perpetually reſtrained in Scriptures, *Pſalme* 1. *Luke* 11. *Iames* the 1. Inſomuch that Chriſt himſelfe was diſpleaſed when they beſtowed it on the Paps and Wombe of his Mother, in compariſon of hearing and keeping his Fathers will: *Here then*, and here onely is to bee found the loſt Iewell of Happineſſe, which well may be likened to a Stake ſet up in the middeſt of a Field which blinded men groape after, to make the beholders ſport at their wandrings.

Auguſtine tels of a Mountebanke, that undertooke in a Citie of great trading, to tell every man his wiſh, which was in his fallible conjecture, to buy cheape, and ſell deare. But here he who hath made, and knoweth the hearts of all, tels every man the end of his deſire; and that which is more, ſhewes him the way of attaining them. *Theſe things if you know, and if you doe them, happy are you.*

The firſt, *If*, providently premixed, and cautelouſly preſuppoſed by Chriſt, intimates, that knowledge muſt bee the Pilote, Guide, and Vſher of practiſe,

practiſe, elſe ſuperſtitious deeds done by roate and randome, the blind Whelpes of ignorant devotion, God regards not. Good workes, the fruits of faith, and children of a Beleever that knowes what hee does, ſuch are onely pleaſing in his ſight. Chriſt divinely foreſaw the deviliſh policie of ſubtill worldlings, that would cry up practiſe, to cry downe knowledge, as cunning Papiſts will extoll S. *Iames*, to diſparage S. *Paul*; praiſe good meanings and workes, with an evill eye to hearing Sermons, and reading good bookes; and carnall Proteſtants bee ever commending Reading, to diſgrace Preaching; and another ſort ever talking of a good heart, a good meaning, and the power of Religion, ever diſliking all ſhew and profeſſion of it; which, if well obſerved, are the leaſt and worſt doers in a Countrey. Which Satanicall ſophiſme, Saint *Iames* deepely prevents; who, though the chiefe aime of his Epiſtle was, to urge Hypocrits to bee Doers; and vaine boaſters of juſtifying faith, to juſtifie their Faith by their workes:

yet

yet forelaid this Caveat, *Bee ſwift to heare*; Needfull even in theſe hearing and knowing times, wherein though knowledge cover the earth, as waters the Sea, yet may the Lord have juſtly a controverſie with the Land, or a great number at leaſt in it, like *dry Rocks in the middeſt* of this Sea, who have not a dramme of ſaving, and well grounded knowledge. But this is but a pre-requiſite to the maine thing here required, which happineſſe is intendedly fore-placed knowledge, being but a ſtep to this turret of Happineſſe: *Happy are you, if you doe them.*

Here s the labour, here is the difficultie, here is the happineſſe, in the conjunction of doing with knowing, to practiſe that we know; to performe the duties preſcribed in the Goſpell; to beleeve the things to be beleeved, and to doe the things to be done; the ſumme of Faith and Love, ſweetly coupled in this ſignificant ablution of his Diſciples feet.

Three noble ends Divinitie propounds to her followers: the firſt and greateſt, Gods Glory; the ſecond next

next to that, mans owne content here, and ſalvation hereafter: the laſt like to the former, the edification and converſion of our neighbours. In the attainement of theſe is a Chriſtians perfection and happineſſe, none whereof, bare Theory ſhall ever more then come neere. All three practiſe joyned thereto, fully apprehends.

Of theſe three that muſt needs bee the nobleſt, which God primarily intended in the Revelation of his will to mankind, and *Moſes* oft tels us, is, that wee might obſerve to doe them: For if (as *Wolphius* reaſoneth by a diſtribution) hee had given us his Lawes to preſerve onely, hee ſafelier might have committed them to Iron Coffers and Marble Pillars; if onely to talke and prate of them, better to *Geeſe* and *Parrats*; if onely for Contemplation, to *Owles* in Ivy-woods, or to *Monks* in *Cloyſters*, and not to all ſorts of people. His ſcope ſure was to make triall of the wits of men, who could ſharpelieſt conceive; nor of their memories, who could faithfullieſt retaine; of their eloquence, who could roundlieſt diſcourſe

courſe; but of their wils, who would moſt obediently doe them. This being his chiefe honour to have his Throne and command not in the Head, and Braines, but in the ſtrong holds of their hearts, and lives. For what ſhall God reward thee, O man, but for that which men praiſe God for in thee? Now for admirable gifts of Science and Learning, men may admire thee, but they give God thankes onely for the good they receive from thee. The Sun it ſelf if it did not ſhine & give warmth unto the creatures, were the glorious hiew of it tenne times more than it is, none would halfe ſo much bleſſe God for it.

The men for whom our heavenly Father is glorified, are ſuch, whoſe workes ſhine afore men, who warme the loynes of the poore, and with their knowledge are an eye to the blinde. I can hardly beleeve, that God ever made any creature onely to behold; neither Starre, Pearle, Flowre, or feathered fowle, onely to ſhew their glorious outſides; but to have influence, virtues, and qualities, beneficiall to mankind: much leſſe a man to know

onely, or an Art onely to be knowne, but all to his glory, and mans ſervice: which to effect, is all the glory of men and Arts. Some Sciences, I know, in compariſon of others more operative, are tearmed ſpeculatiue: but not one of theſe, whoſe ſpeculation tends and endes not in ſome operation, by which man is profited, and God honoured; ſpecially Divinitie, which makes us his Workmanſhip, not to knowledge; but to good workes, to the praiſe of his grace. Who commends a Schoolemaſter, whoſe Schollers can ſay and vnderſtand their Rules, but ſpeake not and write not any good ſtiles by them? A Captaine, whoſe Souldiers can skill of Military tearmes and orders, vnleſſe their Arts and exploits of Warre be ſutable? Who praiſeth an horſe that feedes well, but is not deedy for the race, or travell; ſpeed, or length. Little ſaies the Scripture of the learning of the Apoſtles, but much of their Acts. Theſe are the richeſt, and vſuall ſtiles of commendation in Scripture. *Moſes* a man mighty in words and deeds: *Cornelius*, a man fearing God

God, and giving much almes: the *Centurion*, worthy of favour, for hee hath built us a Synagogue: *Dorcas* made thus many coats for the poore: *Gaius* the Host of the Church, &c. such benefactors their workes shall follow them, and praise them in the gates here, yea at the great Day obtaine that, *Come you blessed of my Father, for I was naked, and you clothed mee.* For such men God is blessed of men, and such men shall be blessed of God in their deeds; and as the more knowing without doing shall procure the more stripes, because God for them is the more blasphemed: So the more doing with knowing, shall have double honour, because God was doubly honoured in them. *Behold I come quickly, and my reward is in mine hand, to give every man according to his deeds.* Blessed are they that doe my commandements. If you know them, and doe not, miserable are you; but these things if you know, and doe them, you are the happiest men living.

The second branch of happinesse; wherein doing hath the advantage of

knowing, is in the personall benefit, consisting in the present sweetnesse, & future gaine accrewing thereby: some luscious delight, yea, a kind of ravishing douceneſſe there is in studying good Bookes, ruminating on good notions, not vnlike that which is in tasting and swallowing sweete meates, which made the *Epicure* in *Ælian*, with his throate as long as the *Cranes*, but all the benefit is in the strength, and nourishment, it breedeth after concoction, when thoughts breed workes, and studies turne into manners, when the fatte pasture is seene in the flesh and fleece of the Sheepe. One Apple of the Tree of Life hath more sweet relish, then tenne of the Tree of Knowledge of Good and Evill; which yet wee fondly prefere in our longing, ever since our first Parents teeth were set on edge therewithall. For instance, thou findest thine eare tickled with an elaborate discourse of temperance, but trie the practice of it, and tell me if it bring thee not in sundrie reall commodities to bodie and mind, beyond a poore auricular transient titillation. Were it not

for

for the different energie, and efficacie in the heart and life, there might bee well-neare as much pleasure in reading the wittie commendations of folly, or pride, as in the sound Tractate of Wisdome, and Humilitie, I had almost said in the language of fooles, in the reading of Sir *Philip*, as Saint *Peter*.

All discourses of Faith and Hope are but dry things, in comparison of the acts and practice of them, which are delicate above the Honie, and the Hony-come sweeter then the taste of any Nectar. Some say, the study of the Law is cragged, that if the gaine of practice did not sweeten it, few would plod upon *Ployden*. But I beleeve, few would study Saint *Paul*, and preach as Saint *Paul* did, instantlie in season, and out of season, (quaintly and rarely they might for credit and preferment) but painefully, and profitably, I hardly beleeve they would; fervently and feelingly they cannot, except the sweetnesse of their practice drive and constraines them. Of all men I hold them fooles, that bend their studies to Divinitie, not intending to bee Doers, as well

well as Students, and Preachers; not much wiser, such as will bee professors of Religion, and not practicioners. The Parables in the *Talmud* fits their folly well, resembling them to such as plow, and sow all the yeere, and never reape; to the Grashopper that sings all the Summer, and wants in the Winter; to Women ever conceiving, and ever making abortion, never comming to the birth; and best of all, to that of Christ distinguishing Hearers into foolish, that build on the Sand of Hearing, and professing, blowne downe with every puffe of Trouble; and the wise, that build on the Rocke of Doing, unshakeable. Search all the Scripture, and see if any Covenants, or Grants, were made to Knowing, and not all to Doing. Is not the ancient tenour of the Law; *Doe this, and Live*? and the Gospell, *Beleeve, and live*: which implies an act to be done; and that act implying sundry consequents and fruite of it. *Hee that doth my Fathers will, he is my Brother and Sister. Not every one that saith, Lord, Lord, but hee that doth my Fathers will.* To him that doth ill

shall

ſhall bee tribulation and anguiſh to everie ſoule, of Iew and Grecian: to him that doth well, ſhall be honour & peace vpon all the *Iſrael* of God. Vnto whom ſhall that *Euge* be given at that great Day, but the doer; and in what forme? but, Well done, good Servant, that haſt not buried thy Talent in a Napkin. Hee himſelfe expreſſeth the manner: *Behold I come quickly, my reward is in my hand, to give every man according to his workes. Bleſſed is every one that doth my Commandements, that hee may Eat of the Tree of Life, and enter thorow the Gates into the Citie.* In all which, happineſſe in this life, and that to come, is conferred vpon the living acts and exerciſes, not upon the dead habits of any grace whatſoever. In all labor there is aboundance, but in the conceits of the braine, and talke of the lippes, nothing but emptineſſe and miſery. If one could doe as much as Maſter *Stoughton* prints, and many credible witneſſes report of the young Gentlewoman of nine yeares old, that can ſay every ſillable of the new Teſtament by heart, and vpon tryall, not

fayle in returning a line without the right Chapter and verſe, and yet practice never a jot nor tittle of it, happier were ſuch as never heard word of Gods Word. If one ſhould take paines to get together a great number of ſongs, curiouſly ſet, artificially compoſed, yea, and knew how to ſing or play them, and yet never heard them ſung or plaid, what pleaſure had he of them? The practice and vſe of all operative Arts is all in all; in Divinity, the chiefe of all, which elſe is as the Vine, excellent only in the ſweet juyce of it, otherwiſe fit not ſo much as for Pin or Peg.

Next to Gods glory, and a mans owne good, a Chriſtian placeth much happineſſe in winning and edifying others: to which purpoſe, a ſpeechleſſe life hath more life in it, then a liveleſſe ſpeech. Irreſiſtable is the Suada of a good life, above a faire profeſſion. *Chryſoſtome* calls good workes, vnanſwerable Syllogiſmes, invincible Demonſtrations, to confute and convert Pagans: Withall, tells us they have a louder language then the Sunne and Moone, whoſe ſound yet goes over all the

In 1. Cor. 1. 10. συλλογίσμες ἀναντιῤῥήτως φωνὴν λαμπροτέραν.

the world, publiſhing Gods glory, not in Hebrew, Greeke, or Latine, which many barbarous Nations vnderſtand not, but in an Oratory they can better skill of. An Archer puts not more force into an Arrow hee ſhoots, then the life of the ſpeaker into his ſpeech: whence it comes, that one and the ſame Sermon, or counſell, in ſeverall mens mouthes differ, as much as a ſhaft out of a Giants, or Childs ſhooting. Miracles (ſayes hee) are now ceaſed, good converſation comes in their place: the Apoſtles might have preached long enough without audience, or acceptance, had not their Miracles, as Bels towled to their Sermons, and as Harbengers, made way into mens hearts for their doctrine: by ſuch weapons they conquered the world, as *Gideons* Souldiers the *Midinites*, carrying in one hand the burning Lampe of a good life, and in the other the loud ſhrill Trumpets of preaching: otherwiſe plaine men will anſwere as *Iouinian*, to the Orthodox and *Arrian* Biſhops contending about the faith: Of your learning and ſubtill diſputations I cannot

Theod. in Iud. οἱ μὲν γὰρ τὰς λαμπάδας σχήματος ἐν τῇ ἀξίᾳ, καὶ σάλπιγγας κηρύγματος ἐν τῇ λαλιᾷ.

cannot ſo well judge, but I can well marke and obſerue, which of your behaviours is moſt peaceable and fruitfull, and as one *Moſes*, renowned for piety to *Lucius* reputed an *Arrian* Biſhop, tendring the confeſſion of his Faith to cleere himſelfe: Tuſh, ſayes hee, What telſt thou me of the Faith of the eares? Let me have the faith of the hands: I will rather goe without my inſtallment, then take it of hands imbrued in blood, bribery, & injuſtice, as all know, and report thine to bee. Arguments are darke, and perſwaſions dull things, to lives and actions, and moſt people are like Sheepe, eaſilier following example, then led or driven by precepts and rules. Let any make proofe of both, Let a Gentleman or Miniſter perſwade Pariſhioners to contribute liberally to a Briefe, and ſet a niggardly example, and ſee how much leſſe will come of it, then if hee ſaid leſſe, and gave more. What elſe mooved Chriſt and the Prophets ſo frequently to uſe that potent figure, which *Rhetoritians*, from the ſpeciall vſefulneſſe of it call χρεια, that is, when the

Ruffinus eccleſ. hiſt. lib. 2. c. 10.

the Orator seconds and enlives his speech with some action: as Christ, when here in my Text, he girts himselfe with a Towell; and elsewhere, when he tooke the Child, and set him in the middest of the Apostles; the Prophet, when hee tooke *Pauls* Girdle; and the old Divine in *Dorotheus*, that bad his Auditor plucke at a great old Tree, which he could not stir, and at a young Sprout easily pluckt up; to shew the difficulty of rooting out an old habit, in comparison of the beginnings.

The reason is, words are but wind, and vanish into the winde, leaving no print or impression more then a Ship in the Sea, in comparison of actions which men take markes and notice of. This same inartificiall argument of examples, though Schollers lesse regard it, as having lesse art in it, yet is it all the Country-mans Logicke; as the Martyr that answered Bishop *Bonner*, My Lord, I cannot dispute, but I can dye for the truth, moved the spectators as much, as many learned discourses. By this, Christ demonstrated to *Iohns* Disciples,

ſciples, his Meſſia-ſhip, Goe and tell, not what you heard mee preach, but ſaw mee doe; how the blind receive ſight, &c. If I doe not ſuch workes as none other hath done before mee, I deſire not men to believe in mee. By theſe courſes, *Peter* would have Chriſtians winne their Neighbours, and Wives their Husbands, rather then by tutoring of them. Then would Neighbours follow one another to the right Religion and true Church, as Tradeſmen doe to thoſe Markets where they ſee them gather wealth, yea, imitate their lives, and bring forth fruits as *Iacobs* ſheep, if they ſaw their rods ſpeckled with works, as well as with words. Thus *Monica*, S. *Auguſtines* famous Mother, taught one of her neighbour Gentlewoman, complaining of her churliſh *Nabal*, and wondring how ſhe wonne her perverſe husband. Why ſayes ſhe, I obſerved his minde, pleaſed him in all indifferent things, forbore him in his paſſions, gave him all content in dyet, attendance, and ſo have made him firſt Gods, and then mine by degrees. Theſe are the arts and

charmes

charmes, that, if now used by Preachers & professors, would convert multitudes of people, and cover multitudes of sins, and cause themselves to shine as Stars. These things mind and exercise. These things if you know, and do, you shal save your selves, and those you live withal, & so be every way happy men.

Thus in all these three references, you see, that *Doing*, only brings in the happinesse; without which, all our *knowing* makes and leaves vs but dishonourable to God, vncomfortable to our selves, scandalous to others, in no nearer tearmes of happinesse, then *Balaam*, *Iudas*, and the Devill himselfe, who the more they know, the worse for them: the more sinne, and the more punishment: they doe but teach God how to condemne them. If knowing made vp happinesse, *England* were an happy Nation, our times as happy as ever any: but if doing bee required, great is the felicitie of both. Of which all I complaine in the words of *Seneca*? Men now adayes chuse rather to discourse, then to live; studie stiles, rather then deeds; or in *Bernards*, Men desire

1 Vse of reproofe.

Malint disputare quam viuere.

Scire ut sciantur.

Nummi ad numerandum, scientia ad sciendum. Cum Philosophorum vita miserabiliter pugnat oratio.

desire knowledge to be knowne by it: or as *Anacharsis* taxed the *Athenians* for using their money, to count withall; and knowledge to know withall; or as *Tully* of the Philosophers, that their lives and their discourses miserably crossed one another: the truth is this, a plethory and dropsie there is of hearing, and reading; a dearth and consumption of doing; most ever gathering, never using: not unlike some old Vniversitie Droanes, ever in studying, and learning, never preaching, or venting their studies. Like tedious Musicians, ever tuning and never playing, or like the Changeling *Luther* mentions, ever suckling, never battling; or like dying men, and sicke of Apoplexies, and speech; but no faculty Loco-motive, no power to stirre hand or foote. Few (I confesse) troubled in these times with the deafe and dumbe spirits, but most having withered hands, and dried armes and lame feete.

This same want of doing what we know, what does it else but make common people blaspheme God? doubt whether all Divinity bee but Policy, and

and the Scriptures a Fable? Verily, the Atheiſme of the times hath this for the principall fountaine and pretext. There was a woman lately living, much ſpoken of in ſome parts of this Land, living in profeſſed doubt of the Deitie, after illumination, and repentance hardly comforted; who often proteſted, that the vicious and offenſive life of a great learned man in the towne wher he lived, occaſioned thoſe damned doubts. This opens mens mouthes, and gives the hint of all blaſphemies, ſcorns and ſcoffes of religion. Such as he broke vpon the Ieſuites, whom in forrain Nations they call Apoſtles. The old Apoſtles indeed, ſhewed the world heaven, left the earth to earthly men, got heaven themſelves: but we are more beholding to our new ones, they ſhew us heaven, leaue it to vs to purchaſe, and coozen vs onely of earthly poſſeſſions in the meane time. This made *Linacre*, reading vpon the New Teſtament the 5, 6, and 7 Chapters of S. *Mathew*; and comparing thoſe rules with Chriſtians lues, to throw downe the Booke, and urſt out into this proteſtation, Either this

this is not Gods Goſpell, or wee are not Chriſtians, and Goſpellers. Queſtionleſſe, the more any men know, or profeſſe to know, and the leſſe they do, the more doe they diſhonour God.

And what are ſuch themſelves the better for their knowledge, but as the Preacher experimentally ſpeakes: Hee that encreaſeth ſuch knowledge, addeth ſorrow. Their folly I cannot better expreſſe, then *Eraſmus* in his Dialogue of a carnall Goſpeller, whom he calls *Cyclops Evangeliophorus*, a ſwaggering Ruffian, affecting yet the name of a Goſpeller, whom he deſcribes, having by one ſide hanging a bottle of rich Sacke, and by the other a Teſtament of *Eraſmus* his Tranſlation, richly bound and boſſed, the leaves guilt over as faire as his life was foule, and conditions baſe. This man hee diſcovers by certaine Interogatories, to have no inward knowledge or affection to the Goſpel, nor better proofe of his love thereto, then that hee carried it alwaies about him, and had laid it upon the pate of a *Franciſcan*, that had railed on *Eraſmus*, and the new *Goſpellers*. To convince

vince him, he askes him; What if hee were tyed ever to carry the bottle at his Girdle, and never to taſte of it: or but to taſte only, and never to drink it downe: His anſwer is, that were but a puniſhment, *Tantalus*-like. But what if hee did, as his manner was, drinke deepely of it? He then anſwers, It would warme his heart, refreſh his ſpirits, cheere his countenance: So ſayes hee, would that little Booke, if thou diddeſt eate it downe; concoct, digeſt, and turne it into nutriment in thy life, and practiſe. My meaning is not in this Relation to taxe Bible-carrying, which I hold a better grace then rapiers, or fans of feathers, but only to ſhew the foppery of them that carry them in their hands, or in their memories or underſtandings, as Aſſes doe dainty burdens, and taſte not of them, have no fruit of them themſelves. Verely, a man knowes no more rightly then he practiſes. It is ſaid of Chriſt, he knew no ſinne, becauſe hee did no ſinne; and in that ſenſe, he knowes no good, that doth no good; he that will obey, ſhall know my Fathers will; and

ſuch as will not doe what they know to be good, ſhall ſoone unknow that which they know, and become as if they never had knowne any ſuch matter: it being juſt with God to puniſh ſhipwracke of a good conſcience, with loſſe of the fraught of knowledge; according to that imprecation of the *Hebrewes*, that if they ſhould abuſe their skill in muſicke, their right hand might forget his cunning, and their tongue cleave to the roofe of their mouthes. From which juſt judgement, I perſwade my ſelfe, it comes to paſſe, that many become in matters of Religion, meere Sckepticks, becauſe they would not bee Practicks, and that the commoneſt Religion of our times, is *Socrates* his uncertaintie. Men know nothing now a dayes. It is become a diſputable Probleme, Whether the Pope bee *Antichriſt*, *Rome a good Church*; whether a man may worſhip God before pictures, play upon any part of the Sabbath, as well as upon the weeke dayes; whether election be of foreſeene faith; whether the true Beleever may Apoſtatize? Shortly, I thinke

think, whether the Scripture be Scripture, and whether there be a God, or no? To conclude, a good underſtanding have all they that doe thereafter: and curſed are all ſuch as know theſe things, and doe the cleane contrary.

Curſed (I ſay) are they, becauſe they lay a ſtumbling blocke before others, both weake ones within, and bad ones without; ſuch, I ſay, as know God, and yet deny him in their lives, and are reprobate to every good word & worke; ſuch as buy by one ballance, and ſell by another, have a forme of knowledge, which they preſcribe to others, and live themſelves by contrary rules. Of ſuch I would I could ſpeake with as much deteſtation, as *Paul* writes of them: friends in ſhew, but enemies in truth to the Croſſe of Chriſt. Vnclean Beaſts, for all their chewing of the cud, repeating of Sermons, becauſe they divide not the hoofe; walke without all differences, and judgement; as if God had given them their lights to tread in puddles, and gutters withall, to walke and wallow in the mire of all filthineſſe; which makes men miſlike,

Orig. in Deut.

Phil 3.

not only their perſons, but the very religion which they retaine too: Some few wiſe and grounded Chriſtians will doe as they ſay, and not as they doe: heare them, becauſe they ſit in the chaire of *Moſes*; but the greateſt number will loath their ſayings for their doings; as men the good light of a candle, for the ill ſavour the ſtinking tallow yeelds, reſolving as the *Indians* of the *Spaniards*, what ever their religion be, they will bee of the cleane contrary; if ſuch goe to Heaven, they will goe to Hell. I wonder with what face ſuch can call themſelves Chriſtians, or with what eares heare themſelves ſo called. Does any man looke to bee called a Carpenter, that never ſquared Timber, or erected frames? What if never ſo skilfull? I ſay of all ſuch skill, as *Cato* of ſuperfluous uſeleſſe trifles, they are deare of a farthing, that are good for nothing.

Greg. Nyſſen. de nomine. Chriſtiani

Oh rather let us all lay claime to that honourable name, doe the workes of Chriſtians, and thereby approve ourſelves to God and man, as the Angell to *Manoah*, who being asked of his

his name, made anſwere, It was wonderfull, and did wonderfully, aſcended in the flame, and made good his name by his action. Here is the labour, and here lies al the difficultie, the Maximes and Sanctions of things to be done, and beleeved, are but few, contained in briefe Summaries, but the incentives, motives, directions, reproofes, and ſuch like appurtenances of practice: theſe make volumes ſwell, theſe lengthen Sermons, and multiply Bookes. The Art of doing, is that which requires ſtudy; ſtrength and divine aſſiſtance. Doe the ſinnes that ſwarme in our times, proceed from ignorance, or incontinence rather, and wilfulneſſe? It were happy if men had that Plea, if the light were not ſo great, the times and the Nation had not ſinne. May wee not uſe the Apoſtles ordinary increpation and exprobration? Know you not, that Idolatry, Swearing, Sabbath-breaking, Drinking, and Whoring, are ſinnes? Know you not, that for theſe things comes the anger of God? Is any ſo ſimple, that he knowes not the tenne Commande-

Sit Epicteus de Philoſophia.

ments, and the ſumme of the Goſpel? yet how deſperatly doe men ruſh upon theſe Pikes, careleſly, wittingly, and willingly, ſeeing the Gulfe, and yet leaping into it? Many condemning themſelves in *Medeas* tearmes, ſee the better, and yet follow the worſe, having no heart to leave that they ſee to be evill: as if men thought that ignorance only ſhould condemne, as if God ſhould onely come in flaming fire to render vengeance upon poore Pagans, Savages, and Indians, or Heretikes, that know not the truth, and not much more upon his owne ſervants, that knew and refuſed to doe his will.

Aug. lib. 4. contra Donat.

The Infidell diſputes againſt the faith, the impious lives againſt it; the one denies it in tearmes, the other in deeds; and therefore both ſhall bee held as enemies to the faith, and never attaine ſalvation: of the two, it is worſe to kicke againſt the pricke, one ſees, then to ſtumble in the darke at a blocke, one ſees not. But here is the chiefe cauſe of all impiety, illumination is eaſie, ſanctification is hard to fleſh and blood, requires croſſing and maſtery

mastery, yea, crucifying of our lusts, wils and affections, which is not done without much prayer and travell; and therefore men neglect that, and content themselves with the easier and cheaper worke. Upon this therefore doe I wish Christians would set their prizes, and spend their studies, even about the art of doing. But how shall we attaine this facility, and faculty of doing: I answer; to wish it, and heartily to desire it, is halfe; yea, and the best halfe of the worke, as *Socrates* was wont to say, He that would be an honest man, shall soone be one, and is past the hardest part of the worke. To affect goodnesse above cunning, is a good signe, and a good helpe, and step to be such an one, especially when this desire breeds prayer for power to do, knowing that without Christ, wee can doe just nothing, but lie becalmed and unable to move or promove; as a Ship on the Sea, a Mill on the Land, without the breath of his Spirit. And this I commend as the best and first generall helpe of practice, that every morning, and in the enterprize of all thy

affaires thou acknowledge thine owne diſabilitie, or rather deadneſſe to every good worke, and commend thy ſelfe to the worke of his grace, for the will and the deed: for preventing, and ſubſequent; operating, and co-operating, perſevering, and perfecting grace: intreating him not onely to regenerate thee, and give thee new Principles of motion, but to renew his inſpiration upon every new act of thine, that by Chriſt, or rather Chriſt by and in thee, may doe all things, pray as if thou hadſt no will, vow as if there were no grace, that is ſeriouſly both.

Secondly, in the uſe of all meanes of practice, when thou goeſt to heare, reade, or meditate, pray and deſire thou maiſt light upon profitable and pertinent Themes, Bookes and Sermons, applicatorie, and levelling at thy ſelfe, and Orations as if made for thee rather, then for any body elſe: deſire not to gather Flowers, but Pot-hearbs and Fruit. Charmes are ſaid to have no effect, unleſſe one goe with a beliefe unto them: I am ſure no meanes ordinarily will doe thee any good, unleſſe

unleſſe thou goe with a mind to bee bettered by them.

Thirdly, in the uſe of theſe, attend to thy ſelfe as well as to the matter, have one eye and eare fixed on what is ſaid, and another on thy ſelfe; lay thy ſelfe to the rule, and ſay, What is this to mee? how doe I and that agree? Bee not as little Children, who while they are looking in the Glaſſe, thinke onely it is the babies face, and not their owne: obſerve not in hearing a Sermon, the pleaſing ſound of the Pipe, but how thou danceſt thereunto; in reading of the Scriptures, at the end of every period, aske thy heart, How doe I practiſe this? or, How does this reproofe taxe me? This promiſe comfort me? When thou art well perſwaded to doe any thing, reſolve throughly to doe it; and when reſolved, diſpatch, and execute it ſpeedily.

Fourthly, after the Sermon is ended, ſay not, as the common manner is, Now the Sermon is done: but conſider, it is not done, till thou haſt done it; after reading and hearing, doe

do as men do after dinner; ſit a while, concoct it by pondering of it, digeſt it. and after draw it out into action. So do ſuch as learne muſicke, or writing, they play over their leſſon, write after the copy: this I think *Paul* meant, when he ſaith, ἀσκῶ, I exerciſe my ſelfe to have an inoffenſive conſcience, &c. Moſt err groſly in the faile of this, thinking it enough to retaine it in memory, to repeat it over, ſerving divinity, as abſurdly, as the countrey-man his phyſicke, who being bidden to take his bill or receit, tooke it home, and carried it in his pocket, and after finding no eaſe, upon his complaint, being directed to take it in poſſet-ale, put the bill in a cup, but never took the ingredients preſcribed into his body: and look how much good his phyſicke did him; ſo much good wil divinity do us, taken into our memories, and tongues, and no further.

Fiftly, in all thy talke, diſcourſes and counſels to others, lick firſt thine owne fingers: that wiſe man is a foole, that is not wiſe for himſelfe; and yet many ſuch there be, that can preach and write good bookes, like *Tuſſer* that wrote

wrote well of Husbandry, and was the moſt unthrifty husband himſelfe that ever water wet.

Sixtly, and laſtly, in all thy privie reckonings with thy ſelfe, which muſt be duly obſerved at the cloze of every week, moneth and yeare, leſſe & more ſolemnly, obſerve what thou haſt done, conſider if thou ſhouldſt keepe a Diary or Iournall, as many thriving Chriſtians do, what acts it would record when I goe out of the world; what ſhall the world ſay, hath this man done ſingular, or memorable? take ſuch accounts of thy ſelfe daily, as Maſters of their Iourney-men and Apprentices: as *Pharaohs* Taske-maſters of the Iſraelites: Where is the worke done this day? leſt thou be as Huntſmen and Faulconers that have toyled all the day, and have no quarry or roaſt at night.

A word of Application.

IF now at the end of my Sermon, my ſeverall Hearers and Readers would doe as S. *Iohn Baptiſts* did, aske, what ſhall I doe? and what ſhall I doe? You have ſaid much in the generall of Doing:

ing; what ſay you in particular to this Nation, and to the ſeverall conditions of men in it?

I anſwer: What can I ſay to theſe knowing times, which hath not bin ſaid before me? What new doctrin unheard of before, is it poſſible for me to broach? I wil therfore ſay nomore; but, Doe that which you know you ſhould doe. If you know that *Baal* be God, if *Rome* be the Church; let us returne to it againe: If you know that ſwearing, ſabbath-breaking, & faſhion-following be good things; let us all fall to doe theſe things. But if God hath given us the truth, & the light, let us walke in it, and worke by it, while it is to day; leſt if we play revell & ryot by it, the candleſtick be removed, and the light put out: if puritie, ſanctitie, & ſobrietie be known to you to be good things, and pleaſing to God; *Happy are you if you doe them.*

Certaine things there are knowne, and acknowledged, at all hands, as meet to be done; that an able Miniſter might bee provided for every Pariſh; that popery, ſwearing, and drunkennes would be ſuppreſſed. But why are they ever

ever ſpoken of,& never done? how did they in ſuperſtition maintaine ſo many idle bellies? How was the head of the Beaſt cut off at the firſt in this Nation? Is it harder for us to cut off the frigling taile of that *Hydra* of *Rome?* How was the infinite ſwarme of rogues and beggars ſuppreſſed by good lawes? Verely nothing is hard to induſtrious and active ſpirits, God aſſiſting: and now its high time; and God lookes that theſe things ſhould be done.

To the reverend Clergy, and ſuch as cary holines in their fronts. Let ſuch be ſure to have *Thummim*, as well as *Urim* on their breſts; their right Thums and Feet annointed with holy oyle, as well as their right eares; their fruitful Pomgranats on their skirts, as well as their Bels to ring & make a ſound withal, leſt they be as tinckling Cymbals to Gods and mens eares. You know better then I can tel you, what ſhould be done: happy are you, if you doe what you know.

To Nobles and great Perſons. It is not your countenancing of Religion will ſerve the turne, which yet were well, if many of you would afford but your

your practizing of it, not the having of a Chaplaine to say and doe you such service, as *Ahabs* foure hundred did; but a faithfull *Michaiah*, to direct you what God would have done, whom you may heare as *Cornelius* did *Peter*, with an intent to obey, not him but the message hee delivers out of Gods Booke unto you.

To Gentlemen. For Gods sake doe something, besides Hawking and Hunting, and living upon their Lands, and Patrimonies. You have better meanes of knowing, and doing, then meaner men. Happy if you doe what you know.

To Lawyers and Souldiers. I remit you to Saint *Iohns* counsell, which will serve you both; and happy should they and their Clients bee, if they would practise it, Bee content with their wages, and doe no wrong.

To Merchants and Tradesmen. If you beleeve there be a Countrey and Citie, that lies *Eastward, a new Ierusalem*, where there are rich commodities, as rich as any in the *East-Indies*; send your Prayers and good Workes

to

to factor there for you: and have a ſtocke imployed in Gods Bankes, to pauperous and pious uſes, and thinke of Religion, as of tradings that will bring no gaine, unleſſe diligently followed, and practiſed; it is not a nimble head, but a diligent hand that maketh rich.

In a word, to all hearers and goers to Sermons: Play not the fooles as moſt doe: heare not to heare: goe not to Church as many now adayes doe to Vniverſities and Innes of Court, neither to get Learning, Law, nor money, for meere forme or faſhion; or as boyes goe into the water to play and paddle there only, not to waſh and bee cleane. To all ſorts: I ſay not a word more; but doe that which you know to be good, and happy are you.

Brevis predicatio, longa ruminatio, actio perpetua.
Denique, quid verbis opus eſt
Speremus agendo.

A Poſtſcript.

READER: If thou haddeſt read over a Treatiſe of Phyſicke, Policie, Mathematicks, or any other myſterie, earneſtly promiſing

miſing thee health, wealth, or ſpeciall benefit; wouldſt thou not long till thou hadſt made ſome triall of it in practice? Here if thou wilt bee perſwaded to doe the like, without all If or and, Happy ſhalt thou be. To conclude, before thou be tired, conſider well, much Reading is a wearineſſe to the fleſh, but much Doing, a refreſhing to the Spirit. The generall complaint of the world is, that there is no end of making many Bookes; becauſe there is little or no fruit in thoſe that read them, but as the graſſe on the houſe top, which withers before it commeth forth, whereof the Mower filleth not his hand, nor the gleaner his lap, neither they which goe by ſay, The bleſſing of the Lord be on you: or, We bleſſe you in the Name of the Lord. Thou therefore who deſireſt to be a wiſe Reader, one of a thouſand, reade to ſome purpoſe; that is, intend, of a Reader, to become a Doer. So ſhalt thou avert this curſe and reproach from thee. So ſhall God and man call thee bleſſed; and bleſſed ſhalt thou feele thy ſelfe in ſo doing. Doe then, and ſo hee hath done

That layeth no heavier burden on thee then on himſelfe; nor wiſheth other happineſſe then to himſelfe.

SA: WARD.

FINIS.